

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., February 15, 1940

NEW SERIES
VOLUME XLII. No. 7

Who's Who and What's What

Rev. Harvey Gray, Mississippian, goes from Dyess Colony, Ark., to be pastor at Milton, W. Va. If you purpose to attend the State Evangelistic Conference at Clinton, Feb. 26-29 write to Pastor J. W. Middleton about entertainment.

The Forest Church got into their renovated building Sunday. The people were happy and the congregation was the largest in a long time.

It is said that in 1871 three percent of the Negro children in Georgia were enrolled in public schools. In 1938 there were 90 percent of them enrolled.

Brother H. T. McLaurin reports good progress in his field on the debt paying campaign. Last week one gift of \$1,000 came in and another subscription for \$1,000 with one-third of it cash.

Somebody may now rise to tell us what the Federal Council of Churches in America and Rabbi Addler can do to help President Roosevelt bring peace among the distracted nations.

South Carolina Baptists baptized 2,000 more people last year than the year before. The present membership is 285,699 which is 4,000 ahead of the year before. Gifts went up \$44,748.77.

At Southwest Baptist College, Bolivar, Mo., in addition to the efficiency school for preachers, there will be a class for preachers and deacon's wives, led by Dr. B. Locke Davis of Springfield, Mo.

Arrangements are already being made for the next meeting of the Southern Baptist Convention in Fifth Regiment Armory in Baltimore, Md., June 12-16, preceded by the W. M. U. Convention.

Next Sunday morning the week's evangelistic meeting begins at Clinton. Dr. R. C. Campbell of Dallas, preaches and Prof. Carnett of the Baptist Bible Institute in New Orleans is in charge of the singing.

At Clinton Sunday the people responded to the Church Loyalty Crusade with the largest attendance in many months. It was the "every member present" day and Pastor Middleton was happy over the fine response of the people.

A new edition of Dr. J. M. Frost's book, *The Moral Dignity of Baptism* is just from the Broadman Press. A copy will be sent free to any pastor who will agree to teach the book or have it taught in his church. Write the Baptist Book Store.

In spite of the worst weather in two generations, First Church of Columbus in the past five weeks went ahead of last year in professions of faith, in additions to the church, in total contributions and in gifts to missions and benevolences.

Thirty painters are employed full time to paint the bridge over the Firth of Forth in Scotland. It takes three years to do the job. As soon as it is completed the painters start over again. The bridge has several times in the past few months been the target for German bombers.

This explanation will answer many people who wonder why The Baptist Record charges for inserting pictures. They come to us in considerable numbers, including "mats." We have to pay extra for every one of them and we must pass the cost on to those who send them. If we did not we would be financially bankrupt. We charge only what it costs us.



Mr. J. N. Barnette, Sunday School Administration Department, Baptist Sunday School Board. Mr. Barnette is one of the speakers for the State Evangelistic Conference at Clinton, February 26-29.

FACTS ABOUT THE STATE EVANGELISTIC CONFERENCE

Clinton, Miss., February 26-29

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All arrangements have been completed for the State Evangelistic Conference to be held at Clinton, February 26 to 29.

Mississippi College and the people of Clinton are planning to furnish free rooms to all conference visitors. The College Cafeteria will furnish meals at twenty-five cents each.

Henry Love, Assistant Pastor of the First Baptist Church at Jackson and Rev. M. E. Perry, State Evangelist, will lead the song services.

In addition to some of the outstanding Baptists of the South who are to appear on the program, some leading Mississippi Baptists who have places on the Conference are: Rev. D. A. (Scotchie) McCall, State Mission Secretary; Rev. J. W. Middleton, pastor Clinton Baptist Church; Rev. G. O. Parker, pastor Magee Baptist Church; Rev. W. L. Meadows, pastor Quitman Baptist Church; Rev. J. B. Middleton, pastor Sardis Church, and Dr. L. G. Gates, pastor First Baptist Church, Laurel.

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Some European countries have "ministers of propaganda." All of them probably have propaganda agencies of some kind. We wish all our Baptist institutions and people could learn the worth of it and make the fullest use of it.

We heard the story of two actors who died and went to the gates of heaven. The first one was admitted. The other was turned back because he was an actor. He complained to Peter that the man who was just ahead of him and gone in was an actor. Peter said, "No, he is not an actor; he just thinks he is." We wonder sometimes if we preachers, including of course the pastors, are really interested in the welfare of people; or do we just "think we are." A man who is really concerned for the upbuilding of his people will wish them to get the benefit of helpful literature. A man cannot come to his fullest usefulness in the kingdom of God who does not read the religious paper.

COMMON—BUT NOT SENSE

Lawson H. Cooke

During 1940, nearly one thousand primary, all-inclusive, denominational conventions will be held throughout the Southern Baptist Convention, District Associations, State Conventions and Southern Baptist Convention. In addition, there will be a number of meetings of specific groups. Every phase of our denominational work will be presented at these gatherings of Southern Baptists. Reports of the previous year's achievements will be heard, and programs for the ensuing year will be projected. Inspiring and informative sermons and addresses will be delivered. Unfortunately, however, only a very small percent of Southern Baptists will attend these meetings—perhaps not more than a fraction of one percent. It is absolutely necessary that we get the information and inspiration across to the ninety-nine percent who do not attend; many of whom cannot. Our State papers are the only practical means of reaching them; there is no other. Yet we are endeavoring to promote the great world-wide program of Southern Baptists, and at the same time we are neglecting to a large extent its greatest promotional agency—our State paper. It just does not make sense.

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Our National debt is 46 times what it was 24 years ago. Selling liquor or drinking it won't save us.

The church house at Neshoba was burned a short time ago. We understand there was no insurance.

Secular magazines and papers are supposed to reflect life as it is. Religious papers are in the business of picturing life as it ought to be, and trying to bring present day living up to the New Testament standard. Each has its mission, but surely we cannot afford to fail to make use of that which is intended to lift up and build up.

Sunday morning the Clinton Church elected six new deacons: Profs. Allen and Holland of the public school; Prof. Carlock of Mississippi College; Mr. Albritton, business manager of Mississippi College, and Mr. Street and Mr. Burress of the town of Clinton. Mr. Burress has served as deacon elsewhere.

Of course all the laws of nature are for the good of man. Take the singular fact that as water cools it becomes heavier and so the water at the top goes to the bottom. But when water cools to 32° and below it forms ice and then instead of going to the bottom it rises to the top, so that on the lakes and rivers the top and not the bottom is covered with ice. If it were not so the rivers and lakes in many regions would remain frozen over a good part of the year. It makes all the difference whether the water or the ice is on top. So it makes all the difference with the world whether the spiritual or the material forces are on top in their struggle for dominion. The confusion in the world today is largely because the material forces are in control and the spirit is subservient. Those people at Philippi hit the truth exactly when they said, "These men that have turned the world upside down have come hither also." And Jesus said that the great men exercise authority over them, but it shall not be so among you. He that would be great among you shall be your servant, and he that would be greatest must be your slave. It is the business of religion to overturn, to set things right that have been wrong.

Sparks and Splinters

Bucknell University, Baptist, in Pennsylvania recently received \$100,000 from three unnamed trustees, to be used in the erection of a library building.

Dr. J. O. Bussell resigns as president of Wheaton College, Baptist, Illinois, effective immediately. In his thirteen years in office the student enrolment has gone from 400 to 1100.

J. C. Wells went eight years ago from Mississippi to the pastorate of Lafayette, La. The membership has grown from about 250 to more than 650.

The Editor had the privilege of teaching the Sunday school lesson, the Temperance lesson to all the classes of the Young People's Department at Clinton, Feb. 4. These are students in the two colleges at Clinton.

The Y. M. C. A. at Mississippi State College is arranging for a series of gospel addresses by Bill Marshall, the B.S.U. Secretary of Texas, who has held great meetings in Texas and Oklahoma. He will probably be in Mississippi in April.

Deacon I. B. Tigrett, President of the G. M. and N. R. R., during the recent severe cold weather is said to have given instructions to all station agents to have the passenger sitting rooms unlocked and plenty of coal to keep the hoboes from freezing.

The Baptist Student says the world is getting better, and gives this evidence. In 1824 a census was taken in 25 American colleges and it was found that only 20 per cent of them acknowledged any belief whatsoever in a personal God. In 1937 it was found that 88.3 per cent of the students in American colleges expressed religious preference.

The First Italian Church, Philadelphia, Pa., through its pastor, Dr. Angelo Di Domenica, has sent a strong resolution to President Roosevelt protesting against the appointment of Myron C. Taylor as the President's "personal ambassador" to the Vatican. In addition, the resolution draws attention to the breaches made by American diplomats in their dealings with the Pope.—Ex.

In an article in the Watchman-Examiner Editor Bradbury speaks of Boston as "a truly great Baptist center," and it probably deserves the description. But on examination we found that New Orleans has more Baptist churches for the number of people than has Boston. And as for Jackson, Mississippi, we have only one hundredth the population of Boston, but about one-fourth as many churches. We suppose the number of members of the churches in Boston would be more in proportion to the number of churches.

Mr. Browder the Communist says that the passport fraud for which he was convicted and sentenced to prison was only a crime in a "technical sense." That's most as good as a Pickwickian sense." And it is of a piece with the negro who when convicted of stealing chickens, and asked if he had anything to say before sentence was pronounced, said, "Jedge it was the old man in me dat stole de chickens, not de new man." The judge said, "I will send the old man to jail for six months; I don't see the new man present."

How it rejoices your heart as it does that of every Christian when some one gives a large sum of money for one of our denominational institutions. You and I cannot, it may be give in large amounts. But remember that it is acceptable according as a man has, and not as he has not. Jesus said "He that is faithful in a little is faithful also in much." A little pebble on the mountain side may start an avalanche rolling down. When Dr. L. S. Foster proposed to start an orphanage in Mississippi, Mrs. Lou Moore, the daughter of a Baptist preacher (H. B. Hayward) sent him a dollar. This was the beginning. How hath the little one become a great host!

First Church, Birmingham, Ala., recently paid \$40,000 on its bonded indebtedness, and seems in a way to pull out of the financial difficulties of the past.

Dr. J. B. Tidwell of Baylor University says that nothing else which he does reaches so many people as his Sunday school lesson each week in The Baptist Standard.

The last of the Regional Conferences on Evangelism was held at Louisville, where Dr. J. N. McMillin is pastor. The rain came down pretty well all day, but there was a fair attendance. Pastor R. A. Morris of Newton gave the meeting the right kind of start. Other pastors who helped were Drs. J. D. Franks of Columbus and J. D. Ray of Starkville. There was a good sprinkling of laymen and a large attendance of women. Visitors and participants from outside the territory were Drs. J. E. Dillard, R. Q. Leavell, D. A. McCall and the Editor.

If government by majority is democracy then it is certainly on the decline. The Watchman-Examiner says that the pari-mutuel betting bill became law in New York by a vote of approximately one-seventh of the qualified votes. It came about in this way: of 8,500,000 citizens only 5,207,000 registered. Of those registered only 3,993,000 voted. Of these only 1,817,000 voted for or against the bill. Of these only 1,223,000 voted for it. This is one-seventh of the qualified voters favored the law, but they have their way. A democratic government cannot continue when the majority of the people do not care what sort of laws they have. Those that are supposed to be good people take less interest in an election than the vicious.

The Leland Baptist Church is having a Loyalty Campaign, in keeping with the southwide evangelistic crusade. On February 6 one of the Regional Evangelistic Conferences was held in this church. On March 17-22 the annual Sunday school enlargement campaign will be conducted by Mr. E. C. Williams, State Sunday School Secretary. Dr. Roland Q. Leavell of Atlanta, Georgia, southwide Superintendent of Evangelism, will conduct the revival meeting May 5-15. Mr. Felix Arnold of McComb, Mississippi, will lead the music. A Vacation Bible school will be held May 27-June 7. Rev. James B. Leavell, pastor of the church, is preaching a series of sermons at the morning worship service on "The Bible." At the evening hour he is also bringing a series of messages on "The Ten Commandments in Modern Life."

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JUDGMENT OF THE NATIONS AT THE COMING OF CHRIST

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When Jesus comes and "shall sit on the throne of his glory," then "before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32). In the following verses the destiny of the separated nations is described.

Some hold that this shall be a judgment of nations as such, nations as entities; that it shall not be a judgment of individuals. It is argued that "nations" as the antecedent of "them" ("separate them") calls for this grammatical construction.

A parallel construction is found in Matt. 28:19, 20: "Go ye therefore, and teach (make disciples) of all nations, baptizing them . . . teaching them to observe, etc." Does "nations" as the antecedent of "them" require the idea that nations as such are baptized? No, it simply means the baptism of individuals in and representative of the nations.

Personally, we have seen no conclusive proof that Jesus used these identical grammatical constructions in two different senses without uttering a word to indicate that He did so. If Matt. 28:19, 20 conveys the idea of the baptism of individuals, Matt. 25:31, 32 naturally and logically conveys the idea of a judgment of individuals.

The nations are judged by judging the individuals in them. Individuals are "the sheep" and "the goats."—Baptist and Reflector.

Rev. J. R. Triplett of Newton was called to the church at Marion in Lauderdale County, and has been serving them since Jan. 1. He resigned the care of Poplar Flat Church in Winston County and they called a Clarke College student.

In four provinces in Canada all liquor advertising is forbidden by law. The Nationally owned Canadian Broadcasting Company permits no advertising anywhere in Canada over their network.

Under German administration in Lodz, Poland a Jew leaving his home without permit between 5 p. m. and 8 a. m. may be punished by death. The same penalty for wearing a broad yellow arm band.

Rear Admiral Yarnell, until recently commander of the U. S. Asiatic fleet, says that it is estimated that Japanese have driven forty million Chinese from their homes, and that from five to ten million have died of starvation or disease.

The Associated Press selected the Baptist World Alliance meeting in Atlanta as the outstanding news event in the South for 1939, and speaks of the pronouncement on religious liberty and separation of church and state as the feature of the meeting. Alas, the world seems to have turned its back on the latter.

Don't think that our day is the only one which has had wild and irresponsible evangelists who made divisions and tore up churches. Paul encountered them in his day. It would be more nearly correct to say that they followed Paul around and made trouble among his converts. Read the whole of Second Corinthians, and for a good photograph of them read chapter eleven, verses 19 and 20: "For ye bear with a man if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face." The man who storms at and denounces everybody else will attract a certain class of people to himself. That is what he is often working for.

Our cooperative program does no violence nor injustice to any department of the denominational work. Its purpose is to help all of it. When one is helped all are helped. At bottom the work is one. You cannot separate the Orphanage from missions. When you help an orphan child you are doing mission work. You are taking him from an environment where most of them have little chance of becoming a Christian, and less opportunity for education and Christian development and putting him in a home where all is conducive to his becoming a Christian and attaining to great usefulness in the services of the Master. When you give to the cooperative program you help every good cause, and the largest number of people. The more children in the Orphanage the more mission work.

From an editorial in The Watchman-Examiner: We see no reason why the Bible and evolution should be made to agree. The evolutionist must ever remain a hopeless apologist for his viewpoint. There is no science of origins. Evolution assumptions, which are sometimes improperly classified as "scientific facts," have no place in exact science. The Book of Genesis is a revelation of origins and, when carefully studied, is sufficient to satisfy both our faith and curiosity. The tenth chapter of the book is regarded by all reliable ethnologists as the best authority on the distribution of the races. Geologists in increasing numbers are accepting the sixth chapter. The first three chapters still remain the incontrovertible answer to those who are beguiled with the fixation concerning Pithecanthropus erectus. Without the first three chapters much of the Bible becomes unintelligible and Christian theology would be incomprehensible. Our Christian view of man is that he was created in the image and likeness of God. He fell from this high estate through sin. The redemption provided by God in Jesus Christ had its inception in the last part of the first three chapters of Genesis. The first announcement of salvation is Genesis 3:15, which is known throughout Christendom as the protoevangelium—the first promise of salvation. We can well understand why Satan would like to eliminate these chapters. They reveal how he got a hold on human life—a hold which he has kept even to this very day.

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Thursday, February 15, 1940

THE BAPTIST RECORD

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SENATOR BORAH AND LIQUOR TRAFFIC

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Few men in public life have for the past several years been given more honor by the public press than the late Senator Borah of Idaho. The Business Men's Research Foundation of Chicago presents the following facts which are a worthy tribute:

In his famous reply to Senator James A. Reed of Missouri, delivered in the United States Senate in the course of one of the great historic debates presented in that Chamber, February 18, 1929, Senator Borah described his theme in these words:

"The fight against the liquor traffic is not for ten days or ten years. It is an eternal fight.

"There will be no going backward upon the efforts of the human family to control this evil which has been torturing and tormenting them for 2,000 years and more. . . .

As for the traffic itself, Senator Borah continued:

"There never has been a law placed upon the statute books of any civilized nation on earth with reference to liquor that the liquor forces did not undertake to break down, to violate, to undermine, and to corrupt the officials.

"It is the history of liquor legislation from the beginning until this hour. They are seeking to do with this law what they have sought to do with every law. It is not within the ingenuity of the human mind to devise a liquor law that will be satisfactory to the liquor interests. I do not care where you go, when it was, or how you undertake to deal with it. We had the same condition of violation, of corruption, of deceit, of fraud that we have now in regard to this matter. . . . There must be no law. The evil wants a free rein.

"What the liquor interests crave is the right, uncontrolled and unhampered, to prey upon the human race to its full, insatiable appetite.

"I do not think anyone wants to go back to the saloon. That is one monument to those whom we regarded for so long a time as 'cranks,' as fanatics. They have convinced the American people that the saloon is intolerable. That it is a cancer upon the body political; that it cannot be tolerated. However, good as they were and noble as were their purposes, effective as they were in their appeal for needed reform, how long would it have taken the temperance reformers to have closed one saloon by moral suasion, by appeal to moral law?

"We had to invoke the law somewhere in order to incorporate and crystallize the effect of the work of these people for seventy-five years. The moral influence and the moral suasion and the teaching had their place; let that never be abandoned; but there must be something more, and that is the law and the authority of the Government back of the law. That finally resulted in the destruction of the saloon.

"In my opinion, if we go back to the States, we shall inevitably go back to the saloon in some of the States. When we go back to the saloon in some of the States the result will be that we will go back in all the states.

"I live in a State which was bone dry before the 18th Amendment. . . . and there was no way by which the people of Idaho could protect themselves from those States which were not bone dry. The people who are now urging their belief in States' rights . . . I am speaking of the liquor interests, who in no sense respected the rights of Idaho to go dry. They shipped their wet goods into the State over the border, established their saloons within five feet of the border and supplied the State in a way the State was powerless to prevent. State rights was then not so sacred in the eyes of the liquor interests as they are today."

In a full page study of the constitutionality of prohibition and the duty of the States to cooperate in its support, he thus defined for all time the purpose and meaning of the 18th Amendment:

"The people of the United States through the National Government has declared a policy for all the people of all the States on the liquor

question. It has declared this evil at war with American citizenship and a menace to American civilization."

In his great address before the Presbyterian General Assembly at Baltimore, Maryland, May 30, 1926, Senator Borah thus demolished the claim that prohibition is an invasion of personal liberty:

"The man in the automobile may be opposed to the 18th Amendment but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to an anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved, we are all drys. Where the exigency of modern life demands a clear brain and instant decision in order to save thousands of lives and millions of properties, we are all drys.

"I believe the liquor traffic to be a curse to the human family. Whether sold in the open saloon or in the brothel, its natural haunt, or secretly purveyed in defiance of law, the stuff works its demoralization and ruin to individuals, communities and states.

"From the time it issues from the coiled and copper-colored worm in the distillery until it empties in the hell of crime, dishonor and death, misery and poverty and remorse mark its malevolent course. Not only is the record of the centuries made up against it, but now the modern industrial world with its complex and delicate machinery, with its demand for security, safety and fitness, asks that it be banished."

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PRAYING FOR SINNERS AND SINNERS
PRAYING

By T. A. J. Beasley

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Prayer is not a work any more than faith and repentance are works. Prayer is the earnest desire of the soul, going out to God for mercy and forgiveness. In the truest and strictest sense, a real prayer can neither be written, spoken nor printed, only in mere form. But the form is one thing and the prayer is another.

1. Did Christ pray for sinners? John 17:20 teaches that Christ prayed for all sinners for all time. Luke 23:34 gives an example of Christ's praying for sinners. I Peter 2:21 teaches us that we are to follow Christ's example in all things.

2. Is it the duty of Christians to pray for lost sinners? In I Tim. 2:1-3, Paul exhorts that prayer and supplications, or intercession be made for all men; and says it is acceptable to God. In Rom. 10:1-4, Paul sets us an example of praying for the lost.

3. Are there instances in the Bible where the Lord heard and answered the prayers of penitent sinners? (a) David in Psa. 40:1-3, says the Lord heard his prayers and saved him. (b) Paul was heard and saved in answer to prayer. Acts 9:5-6. (c) Luke 18:9-14 tells us of a sinner who prayed and was heard, answered and justified. The Bible says a justified man is a saved man, Rom. 5:1. (d) Cornelius prayed and God heard, Acts 10:1-2. He was unsaved at that time for he says so in Acts 11:14. What better evidence could be found that God will hear and answer the prayer of an honest, seeking soul? (e) The people (heathen) in the ship with Jonah prayed, God heard them and saved them, for they turned from idols and worshipped God, Jonah 1:5-6, also Jonah 1:14 and 16. (f) The Ninevites repented, prayed to God and were saved, Jonah 3:5-8. See also Luke 11:29-32. (g) The thief on the cross was saved in answer to prayer, Luke 23:39-43. Paradise is the same as heaven for the Christian, 2 Cor. 12:1-4. To be with Christ surely is heaven enough for anyone.

4. Is there a place in the Bible where the sinner is commanded to pray? There is in Isa. 55:6-7. In Rom. 10:13, God says whosoever shall call on Him shall be saved. He does not say who

soever is saved shall call on Me.

5. The last case we mention is in Luke 18:35-

Pastoral Problems

By Norman W. Cox

"Maintaining Faith In People"

Maintaining faith in people is a real problem that eventually must be solved by every pastor. In our youth we have a tendency to trust everybody. As the years pass and this one and that one disappoints us and we find beneath their pious pretense hearts that have been hardened by selfishness and the sinful sordidness which overcomes many, we have abundant temptation to lose faith in people. Then there is the woeful disappointment of a friend who betrays one and there come evidences of double dealing, or other deplorable misdoings, the preacher finds himself in the awful situation where suspicion, cynicism, and the bitter fruits of disillusion is his portion.

How can he prevent this? How can he know the weakness of people, their lack of stability, their undependability, and still believe in them and love them? This, to the unaided resources of human nature, constitutes an impossible task.

The one way by which we can maintain our faith in men is by consistently striving to draw closer to Christ. He knows all about poor, frail weak sinning men and women, and in spite of all he knows, he still believes in us and loves us. As we draw near to him, we shall receive from him that which will enable us to believe in men and to keep our souls balanced in a favorable attitude toward those round about us.

The trouble with so many people is their faith is in men and not in Christ. If we see men and women through his eyes, we shall have sorrow for them in their sins, but we will appreciate values in them that otherwise would be obscured, and we will know that the strong man has weaknesses and the most corrupt man has virtues. The sooner the average preacher and church member realizes that the maintenance of faith in one's fellowman depends upon maintaining a true faith in Jesus Christ, the better off we will be.

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THE MODERN PARABLE OF THE LOAVES
AND THE FISHES

A Chinese boy living in Manila, P. I., age nine years, was saving his money for a two-wheel bicycle, when he overheard his mother and father talking about the starving Chinese children. Taking his total savings, he went to the nearest bakery and told the baker he wanted all the bread he could buy for 14 pesos. Piling the many loaves onto his hand cart he rolled them to the Chinese Y. M. C. A., explaining to the secretary he had brought bread for the starving children of China. The secretary being a man with imagination, thanked the little boy and helped unload the bread. Then the secretary got busy on the telephone and called the women of the Y. W. C. A. and the men of the Y. M. C. A., urging them to come to the center that night for "big doings." That evening the secretary related the story about the little boy and then auctioned off the bread. The next day he sent 1,254 pesos to China.

This winter Anne Guthrie, American secretary on the staff of the Manila Y. W. C. A., related the story of the little boy at a parlor meeting in New York, sponsored by the National Board of the Young Women's Christian Associations. That night a lady who had attended the meeting, as she was leaving for her home in the Middle West, handed Miss Guthrie a bill saying, "I cannot bear to think of that little boy not having his bicycle."—Watchman-Examiner.

43. This blind man prayed and Christ answered his prayer for opening his eyes and saving him from his sins. No sinner has ever been saved, nor will one ever be saved, who does not out of a penitent soul call upon God for mercy and pardon.

New Albany, Miss.

EDITORIALS

SPIRITUAL LEADERSHIP

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There is a matter which is not given proper consideration in our churches, and needs to be given more careful consideration in our denominational life and work. It is the question of the kind of leadership needed and sought in the conduct of the Lord's work.

We need to keep constantly and foremost in our minds that the source of all our Christian life and work is in the Holy Spirit. The body without the spirit is dead, and the body of Christ cannot do its work without the Holy Spirit dwelling in His people, and working mightily and unhindered in them. All the gifts which are necessary for the carrying on of the Lord's work are gifts of the Spirit. We are helpless unless He works in us. Natural gifts are not necessarily spiritual gifts. Paul in First Corinthians, fifteenth chapter, contrasts what is "natural" and what is "spiritual." The natural belongs to this world, the spiritual comes down from above. If it is true that except a man be born of the Spirit he cannot see the kingdom of God, it is also true that spiritual endowment is necessary to do the Lord's work.

James contrasts the wisdom of this world and the wisdom that "cometh down from above." It does not take the same sort of wisdom to run a bank that it does to run a church. We have known a church or two that suffered by not recognizing this difference. A church is not to be run like a bank is run, though some churches are undertaking to conduct this work on the same principles as control a bank, and sometimes under the administration of the same people. We should like to write it in "large letters," that the Lord's business is not to be conducted on the principles of big business, nor of any other sort of secular business. Shrewdness, sagacity, sharp practices are not spiritual weapons. It is quite possible for the same people to have leadership in church life and denominational life as run the banks and the insurance companies and the railroads; but not by the same rules. Whenever the Lord's business must have big business to handle it, it has gotten out of its place and on a wrong basis.

James says the wisdom of the world is "earthly, sensual, devilish." That is it has the wrong origin, is not adapted to spiritual ends and winds up in being demoniacal, cut throat. The wisdom that cometh down from above is first pure; then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. May we suggest here that the word partiality here can convey the idea of "sharp practices," *diakritos*. It is a wisdom that does not resort to intrigue and does not boast of its accomplishments, nor claim credit for whatever is done. All these words are worthy of close study: (1) Pure means free from any self seeking; (2) peaceable, knows how to get along with others, and seeks to do so; (3) gentle, courteous rather than contentious; (4) easy to be entreated, open to conviction and willing to learn, &c.

These qualities might not hurt a man in ordinary business—but they are absolutely essential in conducting the Lord's business. Spiritual leadership is a necessity in the Lord's work. A man may or may not be a great business executive. But unless he recognizes his dependence on the Holy Spirit he is unfit for leadership in the Lord's work. Moses was right when in answer to the Lord's call to go down into Egypt, he said, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" He never showed more the "meekness of wisdom." And he never came so near making a fool of himself as when he said proudly, "Hear now, ye rebels, must we fetch you water out of this rock?"

Paul rebuked the Corinthian Christians for taking their differences before a heathen court, I Cor. 1:1-9. He said in indignation, "Cannot

there be found among you one wise man who shall be able to decide between his brethren?" "Set them to judge who are of no account in the church." His idea is that spiritual insight on the part of the weakest among them is better than the wisdom of those who do not know God.

We are needing today as always to seek for spiritual leadership, rather than the wisdom of this world.

BR

FALLEN AWAY FROM GRACE

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Misunderstanding of the scriptures is due to careless reading and failure to study the words of the Bible, and to observe the whole connection in which the words occur. The people who believe in what they call "falling away from grace" do so because they have never grasped and understood the basis and plan of salvation as taught in the scriptures. One who believes in salvation as Paul taught it, being wholly of grace through faith, and has ever cast himself on the mercy of God in Christ, pleading only "God be merciful to me the sinner," can never afterward get it into his head that he is abandoned of God to be forever lost. He knows from the beginning that he is saved wholly by the mercy of God, that is because he is a hopeless sinner, unworthy of anything at God's hands. He knows that God accepts him as a sinner and that Jesus accepts him as such, and assumes all responsibility for his salvation. He knows that Jesus, being a merciful and ever living high priest, is able to save to the end all them that come unto God by him. It never was conditioned upon the worth or righteousness of the man, but always upon the unchanging Christ and his grace, made possible through his atoning blood.

What then does Paul mean by saying, in Galatians 5:4, "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace"? It is well to read the whole epistle through. By doing so it will be clearly seen that Paul is seeking to make it clear that the way of salvation is wholly of grace, through faith in Christ. That is what he had preached to them, and is now writing to them. But when he had gone on to other fields of labor, others had come in among them and were teaching that unless they kept the law of Moses they could not be saved. Paul said that is an entirely different gospel, and that no one could hold to both. He must believe in salvation by grace without the works of law, or he must give up being saved by grace and depend wholly on obedience to law. The two things were not the same, and did not belong in the same religion. You must choose between them, but you could not believe both or try to combine them.

If you are going to be saved by obedience, then go that way. But if you are going to be saved through Christ, you must give up the other way. Then he says plainly, "If ye receive circumcision, Christ will profit you nothing . . . Ye are severed from Christ; ye are fallen away from grace." You have abandoned the Christian way of salvation; you have dropped to a different method. There may be two routes from Memphis to New Orleans. You may take one or the other, but you can not take both. You may go by highway 51 or by highway 61, but you can't go both ways. If you choose the law way to be saved, you can't follow the gospel way.

It would probably be more accurate to say there is only one way to heaven, just as there is one way from Jackson to Vicksburg. You go by highway 80. If you try to go by highway 51 you will wind up somewhere else, and not in Vicksburg.

BR

We are receiving now urgent requests from one of the federal bureaus that our people be urged to answer all the questions of the census enumerator when he comes around. We take it that the readers of the Record will be glad to cooperate with the government in every way possible. In this way we can know what progress has been made, and what ought to be done to insure improvement in the future.

FOR WHOM IT WAS INTENDED

—o—

A passage of Scripture which presents some difficulties in interpretation is found in Matthew 19:11. The words are, "Not all men can receive this saying, but they to whom it is given." Jesus had been answering the question of the Pharisees about divorce. His restrictions on divorce were so strong that not only the Pharisees were surprised, but his own disciples protested that they were impractical. His standard of requirement was so high that they said if that were so it were better for a man not to marry. They thought Jesus' standard was unenforceable and therefore impractical. Jesus had said there was only one ground for divorce, marital unfaithfulness, and all around them there were divorces on other grounds. What were they to do about it?

It could hardly mean that this was a mere ideal, and not meant to be put into practical operation. This is not the Bible way. It could hardly mean that the rule was optional, that each man was to decide for himself whether or not he would live by it. There could hardly be any teaching of the Bible to be so interpreted.

There remains only one explanation which seems practical. Jesus said that from the beginning the will of God was for one man to live with one woman, that nothing short of death or marital infidelity could justify separation. And yet Moses had suffered them to put away a wife for other reasons, because of their hardness of heart. There are some things which law cannot do, and the laws of men may not be always capable of perfect enforcement. Men under those circumstances must do the best they can. The laws of men are necessarily imperfect, and enforcement is imperfect.

But Christians are not in that category, and a church is not governed in all things by the law that governs the state. A Christian has higher ideals than the state. A church has higher standards than the state. The laws of the state permit some things which a Christian conscience will not permit. The state permits the sale of beer, or the advertisement of it. But that does not mean that it is right for a Christian. The Christian conscience must always go ahead of the civil law. His standards will not permit many things which the state allows. We are not to descend in our conduct to the lower standard of the state, but hope eventually to bring them up to our standard.

So Jesus said about divorce: You may not be able to make laws in the state which meet the demands of a Christian conscience, but while allowing that it is impossible to make and enforce Bible requirements in state laws about divorce or the Lord's day in accord with the Bible teaching, we as Christians are not only to obey the state law, but the higher law of God as found in the Bible. Because the state law permits divorce for cruelty, or incompatibility of temper, yet for a Christian this is not permissible. If a preacher is asked to marry a couple that has been unscripturally divorced, he should decline to do so, and let them go if they will to a justice of the peace.

BR

Most of our churches have adopted a church covenant. Many of them do not seem to know the solemnity of such an engagement or contract, between the soul and God, and between the members of the church. If a church adopts a covenant, it ought to be taken seriously, and it ought to be thoroughly understood. Some preachers have taken the various sections of the church covenant for subjects of sermons. In this way they have sought to cultivate church loyalty. We have just received a book on "The Church Covenant," a book published by The Western Baptist Publishing Co. of Kansas City, Mo. It consists of fifteen sermons by Rev. Chas. A. Sigmon, pastor of First Church, Lafayette, Colorado. It is the most thorough treatment we have ever seen, taking each paragraph of the covenant separately, supported by an appropriate passage of scripture. It is full of suggestions and provocative of good works. The price is \$1.50, well printed and well bound, 159 pages.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:18a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

EIGHTH AVENUE—Meridian

Rev. W. M. Burns has recently become pastor of the Eighth Avenue Church. He succeeds Rev. C. A. Alexander who recently accepted a call to New Mexico. Pastor Burns lost no time in shifting into high gear. We talked to the deacons about the benefits of the EVERY FAMILY Plan and the pastor added his endorsement. They hope to have the E F Plan adopted by the time this appears in print.

Lauderdale County has subscribers listed as follows:

HIGHLAND 61; 41st Ave. 19; Meridian First 19; Meridian 15th Ave. 22; Meridian Southside 1; Meridian 8th Avenue 3; Meridian 16; Poplar Springs 2; Meridian Rt. 3, 1; MARION 18; MIDWAY 12; Oak Grove 1; GOODWATER 15; Kewanee 3; Russell 2; BETHANY 37; FELLOWSHIP 28; Bailey 1; Macedonia 1; Collinsville 2; Meehan 1; Meridian Route 6, 1; NEW HOPE 29.

GREENVILLE AND THE MRS. HART JOHNSON PLAN

Recently Mrs. Hart Johnson wrote us that she had been elected literature chairman of the W. M.S. of the First Baptist Church of Greenville. She also asked for any suggestions we might have. We had several and sent them. Being at Leland we ran over to offer other suggestions. But before we were comfortably seated Mrs. Johnson was telling us of her plan. It was so much better than ours that we just listened. Here it is (briefly): Each circle literature chairman is given a list of her circle and asked to solicit them for a subscription. At the general monthly meeting of the W.M.U. the circle literature chairman reporting the largest number of subscribers is given a nice gold pin. If at the next monthly meeting no other chairman has a better report the same literature chairman retains the pin. But if another reports more subscriptions then the pin goes to the possessor of the best report.

This plan has much merit and many other literature chairmen should try it.

Mrs. Johnson also hopes to induce the deacons to recommend the E F Plan in the next budget, but in the meantime plans to push the above mentioned plan.

Next to the E F Plan we know of no better way than Mrs. Johnson's plan.

Washington County's subscribers are listed as follows: LELAND 167; ARCOLA 30; Greenville 9; Greenville TABERNACLE 39; Hollandale 6; Percy 1; Tamburo 1; DARLOVE 10.

HOLLY SPRINGS

Rev. D. L. Hill having gone to Somerset, Ky., as pastor, we had the pleasure of supplying for them and also presenting the E F Plan to the deacons in an afternoon meeting. They liked the EVERY FAMILY Plan and unanimously recommended that the church adopt it.

Any preacher will be fortunate to be called to Holly Springs. The work is well organized and contrary to the usual custom, goes on without as much of a slump as the usual pastorless church experiences. They have a well planned financial plan. In fact, we liked it so well that we have asked Deacon and Treasurer George (Let George Do It) Parker to outline it for Record readers.

A well filled auditorium for a pastorless church and the pulpit committee away looking over a prospective pastor is a rarity, but we found just that at Holly Springs.

The Sunday school has shown a gradual increase for the last three years. Last year's average \$1.50,

WAS IT JUST A DREAM?

J. W. Lee, Batesville

I had gone to bed for a night's sleep. My heart was sad and heavy because of the merciless, and destructive war in Europe, in which dictators seem to delight in sacrificing their finest young men to the god of greed and personal ambition.

I could see ships going down in a bottomless ocean, carrying their rich cargo and the precious lives of their crews to a watery unmarked grave. I could hear the roaring and booming cannon carrying missiles of death to thousands of young men so much needed for the service of God and humanity. I could see millions of bombs thrown from thousands of airplanes carrying destruction to homes, mutilating the bodies and ending the lives of thousands and thousands of innocent women and children. The sight was so vivid and terrible that I cried over and over again: "Oh! my dear Heavenly Father: Stop it! Stop it!"

I felt in my spirit that there were millions of God's children all over the world crying and praying with me.

After hours of waiting sleep came and I dreamed: I saw a large many story building in flames. It had occupants by the thousands. Many men, women and children were crying from the windows and roof: "Help! Help! We are facing death! Have mercy on us!" Their cries were heard in all the neighboring cities.

I looked and saw a fire company fighting the flames as best it could, but was making poor headway; in fact no headway at all. The fire fighters were headed by a big black negro. I recognized the negro as being a very undesirable citizen. I knew him to be the leader of a great group who thirsted for power both in religious and economical realms and therefore a menace to good orderly democratic government.

But he seemed to be doing all he could to save the lives of those trapped in the burning building through no fault of their own.

Just what his motive was in his efforts to rescue human lives I had no way of knowing. All I knew was that apparently his heart had been moved by the cries of those facing death with no power of their own to save themselves. I hoped and prayed that he might succeed regardless of his motive and his personality. The flames were licking at the very feet of those held in the burning building. The sight was so sickening and the cries of the helpless were so distressing that I closed my eyes and ears for a short period. Upon opening my eyes I saw a well equipped, well drilled, fire company coming rapidly from the west. The mayor of a great western city had heard the distressing cries of those about to be cremated alive. This western mayor had rushed his best fire fighters headed by a great white chief noted for his great humanitarian principles and sympathy for needy and distressed humanity.

I found comfort in the hope that the coming of the great white humanitarian fire fighter was my Heavenly Father's method of answering the cries of those precious souls about to be swallowed in flames.

Suddenly I found myself in the city from whence the great fire chief came.

I found that the citizens did not seem to be praying that the combined efforts the two fire chiefs might succeed in saving both life and property.

They seemed greatly concerned over what might result in the future from the combined efforts of the fire chiefs who had so few things in common.

The peril of those in the burning building and the extreme emergency of the hour seemed to have been lost sight of.

In my own heart I cried: "May our Heavenly Father help the two chiefs to suppress the flames seriously threatening the precious lives of so many precious souls."

I even said: "Let's help the two chiefs, so diverse in many particulars, and trust God for wisdom to take care of any future results. I awoke. And after a moment, asked myself: Was it just a dream?

SOUTHWESTERN

Southwestern Baptist Seminary has just celebrated one of the most significant weeks in all of its thirty-three years of history. The occasion was the Twenty-fifth Anniversaries of the presidency of Dr. L. R. Scarborough, of the founding of the School of Religious Education and the School of Sacred Music. Dr. J. M. Price, and Professor I. E. Reynolds, shared honors alike with Dr. Scarborough in their twenty-five years of continuous service as directors of the School of Religious Education and Sacred Music. From the opening address on Monday night by Dr. J. B. Lawrence, Secretary of the Home Mission Board, to the closing message Friday afternoon by Dr. H. I. Hester, Professor of Bible at William-Jewel College, the series of nineteen addresses and sermons was at once informative, challenging, and inspiring. Dr. George W. Truett brought the four Holland Foundation Lectures on the Master's Work and Workers. After his message on Thursday evening he presented to Dr. and Mrs. Scarborough a silver service in behalf of a few friends who desired to express the appreciation of all for their unselfish leadership during the twenty-five years.

Dr. A. J. Barton, Wilmington, N. C., gave the Founder's Day address on Dr. B. H. Carroll as His Pastor Knew Him.

The value and purpose of our seminaries to varied phases of denominational life was the theme of such speakers as Dr. W. W. Barnes, Southwestern Seminary; Dr. C. E. Maddry, Foreign Mission Secretary; Dr. A. E. Tibbs, Baptist Bible Institute; Dr. W. R. White, Oklahoma City, Okla.; Dr. John R. Sampey, Southern Seminary; and Dr. T. C. Gardner, Training Union secretary of Texas.

The place of the minister and the gospel he preaches was brought out in addresses by Dr. R. C. Campbell, General Secretary of Texas; Dr. Zeno Wall, Shelby, N. C.; Dr. E. D. Head, Houston, Texas; Dr. J. Howard Williams, Amarillo, Texas; and Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, Nashville.

The week which marked an increase in the spiritual atmosphere of the student body is to be perpetuated as an annual series of lectures combining the Holland Foundation Lectures and the Founder's Day Address.

Dr. Scarborough, in evaluating the anniversary celebration, said: "It has revealed (1) a marvelous unity among the seminary family and friends; (2) a beautiful, unbreakable, understandable fellowship and devotion among the three seminaries; (3) the mighty hand of God in the construction of one of His greatest educational and missionary institutions; (4) how charming Christian fellowship is—the fellowship of a common belief, a common purpose, a common compassion, a common suffering and sacrifice; (5) that Baptists have built an institution on Seminary Hill worthy of love, support, cooperation, and the endowment of money of Southern Baptists."

BR

First Church, Laurel: Much has been said and much has been written on this subject; but "the proof of the pudding is the eating thereof." An ounce of effort is worth more than a pound of theory. A plan is a good thing, but it is only a plan until it is clothed with flesh and blood, then it becomes a vital program. During the month of January we made preparation for the campaign which would include February, March and April. During this preparation period, our congregations were increased by one-third, our finances were increased, souls were converted and unenlisted members became active. Now that we are in full swing a revival has broken out, the kind we had hoped for. The builders are building "for the people have a mind to work." Some of us believe if all our churches would try this planned program, a new day would dawn in our Baptist Zion. "The morning light is breaking." Pastors, open your eyes. Yours for a challenging program.—L. G. Gates.

(Continued on Page 16)



HAPPY ON THE WAY

Valdivia, Chile—The day after Christmas we landed in Chile and were soon in a meeting with one of the churches in the city of Santiago, where Southern Baptists' missionary, J. W. McGavock, is pastor. It was an open air meeting, in front of the building which the young suburban church has sacrificially erected. If it had been an indoor meeting, not half the people could have gotten in the building.

First Sermon in Spanish

I preached as best I could in Spanish, for if I never begin, I shall never get on. Of course, Brother McGavock could have done it far better, more intelligibly and acceptably. Still the people were patient and seemed to understand, and he had at least that much relief from one of the multiple responsibilities in his busy life. Yet not entirely so, for I said: "I'll preach and you exhort." So we did it, as yokefellow in old fashioned country revivals used to do. He is a fine exhorter as well as preacher. After that part was over, he showed moving pictures of the life of Christ. Out under a grape arbor on one side and the clear sky on the other, sat some hundred and fifty to two hundred children of intermediate and junior ages. Behind and around them were as many more of their elders. Many stood in the street, and even those in the homes beyond could hear as the voice carried a long distance on the high, dry air. Now and then some Romanist answered back, as some shot reached home to his conscience, but the people heard respectfully. The subject was Jesus each night, in sermon and picture: Christ, the Way; Christ, the Truth; Christ, the Life; Christ, the Channel of Grace.

After a few nights all our children were with us heart and soul. They were eagerly expressive in any invitation given, so Brother McGavock stood beyond them and appealed to their elders to accept Christ and many said they did. Their names were taken, to follow up their manifested interest.

Churches Investigate Before Baptizing

We here know that all too often the lifted hand or the coming forward means little or nothing to a friendly hearer who superficially takes that step. But the churches are very careful and discerning. They hold such converts or investigators off till they are very sure by their lives that they are truly converted. We may baptize few of these, but if we never evangelized we wouldn't baptize any, so we go on evangelizing and go on being careful. One finds fruits of other such preaching and appeals. Two of the most active soul-winners in our group there were themselves fruit of the visit and preaching of Dr. M. E. Dodd. So one sows and another reaps.

Work Progresses in Southern Chile

Just now I am preaching a week in Valdivia in South Chile, and then I shall go on for a night or two in a village preaching-point further south. Fine audiences are on hand every night. The pastor has baptized one hundred in his four years pastorate, with all care exercised in their choice. Some of these were converted under Dr. L. R. Scarborough's preaching three years ago or under my own. Not many of those who took our hands in avowal of faith are yet baptized, but some are and others may yet be. It is like that, all up and down the line, but we are confident that more are saved than are baptized.

Brother McGavock's seats were those made for the tent and used until it wore out. You can take them apart and pile the pieces up like stove wood. It is a great type of evangelization. The

birth rate in Chile is one of the highest in the world, so there are multitudes of children, and multitudes of them are accessible to the Gospel. What a promise there is when the next generation can be so readily reached.

A Faithful Missionary Service

They say Brother McGavock's automobile does not run well with less than fifteen people in it, and many a day it runs more than full most of the time. His is a wonderfully full and useful ministry in a great variety of ways. Mrs. McGavock, Margaret, and Jimmy are by his side in many of these activities. Seldom have I seen on the mission field so fruitful missionary activity as theirs. I wish I could replace that tattered tent top for use in places where there is no church.—W. C. Taylor, Secretary for Latin America.

TEN MISSIONARIES LAND IN AFRICA

Richmond, Virginia—A cablegram announcing the safe arrival in Nigeria, West Africa, of ten Southern Baptist missionaries has been received by the Foreign Mission Board. This party included the following: Rev. and Mrs. W. H. Carson, Rev. and Mrs. A. C. Donath and their two younger children, Dr. and Mrs. Ray U. Northrip, Miss Lena Lair, Miss Hattie Gardner, Miss Willie Kate Baldwin, and Miss Ruth Kersey.

IN MEMORIAM

Richmond, Virginia—The Foreign Mission Board has received notice of the death on December 5, 1939, of Laura Moore Dawes, wife of J. V. Dawes.

Mrs. Dawes was a native of Missouri and received her education at the Baptist Indian University in Oklahoma. She was married in 1897 and went with her husband to China in 1898. They served for many years in Tainanfu as missionaries of the Gospel Mission and were appointed by the Foreign Mission Board of the Southern Baptist Convention on July 5, 1910. They worked actively in the North China Mission until October 1, 1936, when they were placed on the emeritus list. Our sincere sympathy is extended to the family of Mrs. Dawes in their sorrow.

MISSIONARIES ARRIVE FROM SOUTH AFRICA

Richmond, Virginia—Miss Marjorie Spence of Temuco, Chile, and Mrs. C. A. Baker of Rio de Janeiro, Brazil, have recently arrived in the United States for a year's furlough. Mrs. Baker was accompanied by her daughter, Elsie. Her other daughter, Margie, is a senior at the Woman's College of the University of North Carolina in Greensboro, and her son, Herbert, is studying at the Baptist Bible Institute in New Orleans, Louisiana.

RECEIPTS FOR JANUARY—1940

Co-operative Program	\$ 62,552.77
Designated Gifts	19,540.48
China Relief Funds	1,431.41
Debt Account	3,638.62
Lottie Moon Christmas Offering	196,883.35
Miscellaneous Income	4,376.08
 Total	 \$ 288,422.71

COLLEGE CONFERENCES

Richmond, Virginia—Dr. Charles E. Maddry, the executive secretary of the Foreign Mission Board, conceived the idea that college students should be taken into the confidence of the Board and challenged by its needs and opportunities. It was felt that even in their undergraduate

days students should be made to realize that they are and must continue to be links in this great chain of destiny. Letters were written to our Baptist institutions asking for the privilege of presenting the whole Christian program. It is significant that the presidents and professors of every one of our Baptist universities and colleges have entered wholeheartedly into this project.

Dr. Maddry has already been graciously received at Baylor, Dr. R. S. Jones at Louisiana College, and Dr. George W. Sadler at Howard and Judson and Richmond. Dr. M. T. Rankin and the other secretaries have appointments which will take them into practically every Baptist institution in the South this winter and spring.

The response on the part of the students has been superb. Indeed, if the possessors of material resources were as generous with their means as many of these young persons are with their lives, the knowledge of Jehovah would soon cover the earth as the waters cover the sea.

THE COMMISSION TO FEATURE ARGENTINA AND URUGUAY

Richmond, Virginia—Two South American countries in which Southern Baptist missionaries are reaping a rich harvest and sowing seeds for even richer harvests in the future are Argentina and Uruguay which make up the River Plate Baptist Convention. The Commission for March will place its major emphasis on the work in these two lands, and valuable information not generally known among Southern Baptists will be found in this issue.

The price of a subscription to this excellent foreign mission journal is only fifty cents a year, and no Southern Baptist can afford to be without it. Send your subscription now to The Commission, Box 1595, Richmond, Virginia.

NEW CHURCH ORGANIZED IN URUGUAY

Montevideo, Uruguay—The work in Pando was begun in December, 1938, and on December 16, 1939, a small group was baptized and the little church organized.

On the day of this baptizing a large crowd of members of the two churches in Montevideo went out to Pando, a distance of eighteen miles, to see the baptizing and take part in the program of the organization of the new church. Very few of the members of our churches here in the city had ever seen a baptizing in a natural place, like a running stream, and it was especially impressive to all of them, to say nothing of the people in Pando who had never seen a baptizing by immersion.

Since this day we have had several conversions and some of them will probably be baptized soon. These five baptized on December 16 had been converted about a year before being baptized, a practice quite common here.—B. W. Orrick.

CONGRATULATIONS

Richmond, Virginia—Rev. and Mrs. J. Christopher Pool of Ogbomosho, Nigeria, West Africa, are receiving congratulations on the birth of a daughter, Caroline Routh. This latest addition to Southern Baptists' missionary family was born on January 24.

BR

Rev. A. B. Pierce, chairman of the Commission of Twenty appointed by the Convention in November to study the financial condition of all our institutions sends this announcement. The Commission meets at Baptist Headquarters in Jackson on Thursday, February 22 at 2 p. m. It is urgent that every member of all the committees be present.

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

"Southern Baptists, with four and one-half million members, projected a South-wide soul-winning movement at their convention in Richmond, Virginia, in May, 1938, with great unity and enthusiasm of spirit. They appointed Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board, and L. R. Scarborough, president of their convention and president of the Southwestern Baptist Theological Seminary, as co-leaders in this movement. These leaders, in collaboration with the secretaries of their various mission boards, presidents of their seminaries, editors of the Baptist papers and state secretaries outlined a program of intensive evangelism covering the eighteen states, 904 district associations, and nearly 25,000 churches. This program was everywhere approved and actively promoted throughout the southern states until their convention at Oklahoma City in May, 1939.

Some of the visible results from the first year of crusading, as shown in the statistical records of Dr. E. P. Alldredge for the year 1938, are as follows. This report is state by state, and includes the baptisms of 1937 and 1938, showing the increase in each state for 1938.

INCREASED BAPTISMS AMONG SOUTHERN BAPTISTS

State	Bap. 1937	Bap. 1938	In. '38
Alabama	15,469	20,768	5,299
Arizona	131	248	117
Arkansas	6,965	10,501	3,536
Dist. of Col.	563	884	321
Florida	7,743	9,227	1,484
Georgia	19,465	25,714	6,249
Illinois	2,763	3,719	956
Kentucky	14,569	18,423	3,584
Louisiana	7,772	10,623	2,851
Maryland	817	1,025	208
Mississippi	10,128	13,393	3,265
Missouri	10,795	13,316	2,521
New Mexico	918	1,296	378
North Carolina	19,578	25,476	5,898
Oklahoma	12,956	15,290	2,334
South Carolina	10,533	13,426	2,893
Tennessee	16,434	20,898	4,464
Texas	36,939	41,816	4,877
Virginia	10,029	10,771	772
Totals	204,569	256,814	52,247

—Southern Baptist Handbook On Evangelism
—1940, by L. R. Scarborough.

II

We congratulate Editor Lipsey and Circulation Manager Goodrich upon the 18,000 subscription list. They are worthy servants of our Lord and of Mississippi Baptists. The Baptist Record is faithful to the task! We have people in distant sections of the State to prove they read it.

III

January-February are months for a special emphasis upon the 100 M Club to pay Southern Baptist obligations. This office is for common and uncommon honesty in the church life and in everyday life. We pay believing. See Judges 5:23.

IV

We wish for the Orphanage Campaign in Jackson every success. We should support the work of Brother and Mrs. Mize and follow the admonition of Brother Simmons. This office is for all our Causes and every agency in our work.

V

We recently attended the dedication services at Calvary Baptist Church, Tupelo. The B. S. Coopers lead in a great way. The people of the church are outstanding. The building is most beautiful and usable.

The pastor presided, Dr. Kirkland read the Scriptures, Dr. D. I. Purser preached the sermon, the pastor led the prayer and the deacons burned the last note. The Writer preached the consecration hour message. Sixteen additions at the morning hour. The offering is taken in a most impressive manner.

VI

It was a great pleasure to make most of the recently held W.M.U. Institutes. It is easy to see what a great factor they are in the great work and life of the women of our churches. Misses Traylor and Robinson make fine leaders and have been most cooperative with this office. We count on Woman's Missionary Union!

VII

(From the Minutes of the Executive Committee meeting December 18, 1939). The following motion by M. P. L. Love was passed:

"THAT the Secretary be authorized and instructed to send a Board employee or other agent to each church to which money has been appropriated, at some time during the year, preferably during the early months, to look closely into local situations, help with Every Member Canvass if practical, and in every possible way aid and encourage the church to become self-supporting."

The above resolution is self-explanatory. We have already conferred and corresponded with Board employees, relative to this matter. Assignments have been made. We play the game together.

VIII

The Memphis Baptist Hospital was recently given large space in Memphis papers. The occasion was an anniversary. It is one of the greatest institutions to be found anywhere.

Dr. Jennings remembers the work in Mississippi. Among other things, he recently paid up his 5 M Club pledge. That is more than lip service. Thank you! Doxology!

IX

We appreciate the cooperation of Pastor Middleton and the Clinton Church in making large preparations for the big Evangelistic Conference, February 26-29.

Dr. Nelson and Mississippi College also come in for a lion's share of these preparations. Every courtesy is shown.

Dr. Berry and Hillman College also stand ready to serve.

Guests will be given rooms free of charge. Meals will be served at 75c per day.

X

We appreciate members of various committees who served faithfully in 1939. May God bless you every one. You helped tremendously!

The Mississippi Baptist Advisory Evangelistic Committee for 1940 is composed of the following: Brethren G. O. Parker, M. O. Patterson, F. M. Purser, S. L. Walker and D. Wade Smith.

The Mississippi Baptist Advisory Stewardship Committee is as follows: Brethren W. A. Bell, L. G. Gates, J. B. Parker, G. C. Hodge and Lee McGowan.

All but one member of the Ministers Retirement Advisory Committee have accepted places. With that one coming in we will announce them. We believe in representative groups, retaining tried and true leaders and bringing in new ones all along. It worked in the pastorate under the leading of the Spirit.

X

We list interesting comparison of figures for the month of January:

Year	Co-op.	Desig.	5M Club	Total
1939	8,348.85	9,820.60	1,388.48	19,557.93
1940	10,107.02	13,564.04	1,916.70	25,587.76

Total Gain.....\$6,029.83

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE

1945

I

Some have wondered about the genesis of the Doubling the Five Thousand Club as headed up under the "Now Club."

After the Board and the Convention passed by the suggested million dollar and more program without favour, the Doubling the Five Thousand Club to put the Convention out of debt within five years gained momentum. The Board considered it at two separate sessions, passing it unanimously both times.

The Convention passed it unanimously. The Executive Committee passed it unanimously. What more could be asked?

A suggestion as to definite sums in brackets came from a field worker. This led to the \$1,000, \$500, \$250, \$100, \$50 and \$36 three year certificates.

When pastors, laymen and trusted and tried leaders stated they believed the larger program unwise, and when all votes on the other were unanimous, there was left only one thing for this office to do, namely, "play the game."

We tried to "play the game" with His church in each pastorate. We tried to cram no program "down the throats" of His blood bought churches then, we will not try to do it now. We "play the game" with His own.

We believe all of us need to study carefully Matt. 7:12, and Galatians, chapters 5 and 6, etc.

"Love never fails." Is His Word true, or, is it a joke among us?

II

From a member of the Executive Committee comes the following statement from Pastor T. M. Fleming, Meridian:

"At the last session of the Mississippi Baptist State Convention it was voted to undertake to double the 5000 Club in order to make a more serious effort to pay our debts. Since this is our plan every Baptist in Mississippi ought to fall in line with it and help to make it succeed. We need nothing more now than to get rid of our debts. This plan will go a long way toward achieving this end, and if taken seriously, as it ought to be, by all of our people, can be made to solve our debt problem."

The average Mississippi Baptist can give one dollar per month to this worthy cause and never miss it. Instead of 10,000 giving an extra dollar each month, we ought to have 25,000 doing so. Let's rally now to this plan and with all our hearts give ourselves to the task of solving our debt problem and setting our feet in the highway of success in a great forward march in building the Kingdom of God in Mississippi."

We list Certificates as follows:

No. 69 for \$36, First Church of Natchez (Fagan, field worker).

No. 70 for \$36, Baptist Orphanage, (Fagan, field worker).

No. 71 for \$36, Lucedale, No. 72 for \$36, Lucedale (Fagan, field worker).

No. 73 for \$36, Leakesville, (Fagan, field worker).

No. 1 for \$50, Natchez West Side Church, (Fagan, field worker).

Others: Certificate No. 114 for \$36, Jackson First Church (McLaurin, field worker). Too: No. 101 for \$50, and No. 102 for \$100, First Church of Jackson (McLaurin, field worker).

Again: Certificate No. 7 for \$1,000, Rolling Fork Church (McLaurin, field worker).

And again: Certificate No. 8 for \$1,000, Moorhead Church, (McLaurin, field worker).

Once again: Certificates No. 501 and 103 for \$100 each, Jackson Calvary Church, (McCall).

BR

Luther's hymn, "A Mighty Fortress" is now sung in 183 languages; Rock of Ages in 150.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Taylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Good News: Mississippi went over the goal for subscriptions for both "World Comrades" and "The Window of Y.W.A."

Goal '39	Sent In	Goal '40
World Comrades	1295	1434
The Window of Y.W.A.	535	549
		575

It is good news that we reached our quota BUT our goal is not high enough! We have 1118 Sunbeam Bands, Girls' Auxiliaries and Royal Ambassador chapters and 249 Young Woman's Auxiliaries and with just a little arithmetic you will see this is an average of less than 2 World Comrades per organization and less than 3 Windows per organization. These magazines are intended for individual use by boys and girls.

Briar Hill Girls' Auxiliary (Ming Yung Zau G.A.)

A splendid report from the counselor, Mrs. Scott Taylor, has come to my desk. I think that it would be encouraging to other G.A.'s to know about their activities for 1939.

Mission Study

Five Times Ten
Stewardship in the Life of Youth
Village Oven.

Week of Prayer Gifts

Annie Armstrong	\$2.76
Margaret Lackey	2.90
Lottie Moon	4.00
Special Gift, "Foot of Dimes" for the Training School	\$1.70.

Personal Service

Cards to Sick
Tracts to Negro S. S.
Cards for V. B. S. in China (Special)

World Comrades—4.

The members of this A-1 G.A. are: Frances Webb, Gwendolyn Compere, Louise Taylor, Catherine Taylor, Merle Stubblefield, Alice Cooper, La Verne Moorhead.

—o—

THE STRANGER WITHIN OUR GATES

Dr. J. F. Plainfield

The Home Mission Board is offering a book written by Dr. J. F. Plainfield, entitled, THE STRANGER WITHIN OUR GATES, as the new major mission study book for this period.

The book is a study of the foreigner within our midst. It is interesting, instructive and inspiring. The price is 35 cents, paper bound. The Baptist Book Store has a supply and you can get yours there. It fits beautifully into the program of Woman's Missionary Union for the March Week of Prayer and goes excellently with our book prepared by Mrs. Copass, GIVE YE THEM TO EAT.

A mission study class in this book will prove most helpful. If you can find time to get in an extra book, you can't find a better one than THE STRANGER WITHIN OUR GATES.

—MRS. W. A. BELL.

—o—

FIRST DISTRICT

(Societies that did not return blanks for Year Books)

Copiah

Carpenter—Pres., Mrs. Cherry Little, Carpenter; Sardis—Pres., Mrs. J. O. Wallace, Hazlehurst; Pleasant Hill—Pres., Mrs. W. M. Lessing, Allen; Pearl Valley—Pres., Mrs. J. Y. Guess, Wesson, Rt. 3, Box 1.

Hinds-Warren

Byram—Pres., Mrs. J. L. Sandifer, Jackson, Rt. 5; Pocahontas—Pres., Mrs. Theo Whittfield, Pocahontas; Palestine—Pres., Mrs. A. E. Gallman, Raymond; Chapel Hill—Pres., Mrs. Daisy Cochran, Utica.

Holmes

Pleasant Ridge—Pres., Mrs. Glen McNeer, Durant; Bowling Green—Pres., Mrs. R. D. McLellan, Durant, Rt. 2.

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Mt. Creek—Pres., Mrs. Bess White, Star, Miss.; Pisgah—Pres., Mrs. James W. Speer, Goshen Springs; Oakdale—Pres., Mrs. Roy Baker, Brandon, Rt. 3; Richland—Pres., Mrs. S. L. Williams, Jackson; Rock Bluff—Pres., Mrs. Maude Means, Puckett; Antioch—Pres., Mrs. Mary Townsend, Pucket R. F. D.; Puckett—Pres., Mrs. Rachael McLain, Puckett; Mizpah—Pres., Mrs. Letha Rogers, Pelahatchie, Rt. 4.

Simpson

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Sunflower

Roundaway—Pres., Mrs. A. O. McDade, Dodds-ville, Rt. 1.

Tunica-Coahoma

Birdie—Pres., Mrs. E. M. Hardy, Sledge.

THIRD DISTRICT

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Calhoun

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Grenada

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Marshall

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Montgomery—None.

Panola

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Tate

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Yalobusha

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Lee—None.

Monroe

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ilton; Gregory's Chapel—Pres., Mrs. W. I. Ash-craft, Amory, Rt. 1.

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Union

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Jasper

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(Continued on Next Page)

Thursday, February 15, 1940

The B.

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Scott

Bethel—Mr.
1, Box 25; B
boro; Sardis—
Smith

Good Hope—
Home—Mrs. A
Mize—Mrs. R
Blackwell, Ta
Blakeney, Mi
Glaze, Burns;
Burns; Polkvi
Raleigh—Mrs.

Covington
Seminary—
Mrs. Sam Mc
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Washington
Pleasant Hill
R. F. D.

George

Shady Gro
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Lucedale, Rt.

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Cor. Secretary
P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager

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Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

B. O. B. F.

BRYAN SIMMONS
Field Representative

Have you made your will? Jesus made one. It is recorded in John 17:24, and you and I are included as beneficiaries. Just recently the voters in Mississippi, by voting in favor of the amendments to what is known as the Mortmain Law, made it possible for its citizens to

include Christ and his cause in their wills. If he enables us to accumulate and use material possessions while we live, surely it is only fit and proper that we turn some of such possessions directly to his work when we go to receive our eternal inheritance.

Wills including gifts to religious institutions must be made ninety days before the death of the person making the will. If such person has dependents only one-third of the total estate can be willed to religious institutions. It is hoped that many persons, whether with little or with much, will avail themselves of this opportunity to help carry on the Lord's work after they are gone. Owing to the ninety-day provision in the Mortmain Law as well as to the uncertainty of life we venture to urge immediate consideration of this matter. Such wills could be made now and if future conditions appear to demand a change that change can be easily made. We shall be glad to furnish further information concerning this matter if so desired.

Responses from Sunday Schools

Quite a number of Sunday schools have responded to the recent appeal for funds for the completion of our Chapel and we are still hoping and praying that, with the clearing of the weather, the response will be general and generous. Reader, has your Sunday school acted on this matter? If not, please speak a word in our behalf.

An Interesting Note

Last Saturday night, after a study



Dr. L. R. Scarborough, President, Southwestern Baptist Theological Seminary and President of the Southern Baptist Convention, who is to deliver the addresses at the State Evangelistic Conference at Clinton, February 26-29.

of the Sunday school lesson under the direction of the Matron, an eleven years old boy went to his room, wrote the following note and slipped it under her door:

"Dear Mrs. Mac:

I love you because you love me. I am going to try to be a better boy. I am trying to go clean and neat. I am going to keep God's temple clean. I am going to be happy and ready to work.—Vance."

Are you not happy that you are

helping to furnish a place where such training is being given and happy too because it is bearing fruit?

This Matron has forty boys in her building and similar conditions exist in the other dormitories and still there are many on the outside. Please help to complete our program so we can both provide better conditions for those we have and provide a place for many others who need to come our way.

BR

SUBSCRIBE TO THE BAPTIST RECORD

A GUARANTEE!

No one can guarantee that your church will not be burned but Southern Mutual Church Insurance Company will guarantee your church against loss in case of fire. Write L. L. Riley, Secretary, Columbia, S. C.

Are You This Person?

Christian man (or woman); age, 18-60 (say); living in city or town; free all or part of day; good health; missionary in spirit; eager to promote the Gospel in own or nearby community; needing fair financial remuneration. Liberal discount to those selling.

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Ask (without obligation) for particulars about "colportage" work. Please mention this paper. BIBLIE INSTITUTE COLPORTAGE ASS'N., 822 N. Wells, Chicago, Ills.

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Freney—Mrs. T. C. Brooks, Carthage, Rt. 1; Corinth—Mrs. T. C. Chandler, Dossville.

Newton

Liberty—Mrs. H. S. Lay, Newton.

Neshoba

Linwood—Mrs. Leona Bassett, McDonald; Dixon—Mrs. A. L. Watkins, Dixon.

Scott

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Good Hope—Mrs. Colar Johnson, Pulaski; New Home—Mrs. A. B. Stringer, Bay Springs, Rt. 1; Mize—Mrs. R. W. Ford; Beaverdam—Mrs. R. E. Blackwell, Taylorsville, Rt. 2; Union—Mrs. A. T. Blakeney, Mize R. F. D.; Burns—Mrs. J. M. Glaze, Burns; Mt. Carmel—Mrs. O. H. Buckley, Burns; Polkville—Mrs. A. A. Edwards, Polkville; Raleigh—Mrs. Allan Caughman.

SEVENTH DISTRICT

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Greene

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Derby—Mrs. A. B. Heaton, Poplarville; Olive—Mrs. Floyd Strahan, Lumberton; Nicholson—Mrs. Emmett Mitchell, Nicholson.

Perry

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Wayne

Chicora—Mrs. G. O. Fail.

EIGHTH DISTRICT

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Lincoln

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Union

Hermanville—Mrs. Lee Davis, Hermanville.

Walthall

Enon—Mrs. Tera Bearden, Jayess, Rt. 3.

BR

Van Winkle: Here's good advice not only for the members of Van Winkle Baptist Church but for all Mississippi Baptists. Due to the weather conditions and the "flu" many have had to miss church services. You can make up some of what you are having to miss by reading the "Record." —Your pastor, E. J. Blackford.

Secretary McCall says that there was a total of 141 pastors in attendance on the regional evangelistic conferences in the past two weeks, from sixty associations. This means that many more churches were reached for a majority of the pastors are probably serving from two to four churches.

At the Youth's Congress in Washington last week President Roosevelt told them some things they needed to know, as did also Mrs. Roosevelt. These youngsters (we do not know how old they were) applauded or hissed according to whether they liked it or disliked it. Good manners are not the outstanding characteristic of our generation.

"Modern Macedonia" has come from "The Broadman Press," written by Mrs. Earl Hester Trutza, who was educated in Oklahoma, and has done missionary work in Eastern Europe for ten years. The countries treated are Rumania, Italy, Spain, Hungary, and Yugoslavia. Of course it is about our Baptist work. It is a book of 190 pages, bound in paper and sells for 50c. It will be popular with our study classes.

RADIO COMMITTEE ENLARGES PLANS
By S. F. Lowe, Chairman
Radio Committee S. B. C.

—o—

Notable progress, chiefly in securing regular time for Baptists on the "Church of the Air" over Columbia Broadcasting System and in the appointment of Radio Committees in fifteen states of the Convention, spurred the Radio Committee of the Southern Baptist Convention to greater activity in its meeting in Shreveport on January 30th and 31st.

Included in the "Church of the Air" broadcasts, it was announced Dr. R. J. Bateman of Memphis conducted a half hour service on Sunday, November 26th. Other dates in the schedule include Dr. E. B. Willingham of Huntington, W. Va., on Feb. 18th, Dr. Edward H. Pruden of Washington on March 31st, and Dr. W. F. Powell of Nashville on May 12th.

The Southern Baptist Committee plans to work with the State Committees in promoting a wider use of radio in localities with broadcasting facilities as well as to the most successful types of broadcasts being conducted by Baptists.

Plans were made for a South-wide Radio Conference in connection with the meeting of the Southern Convention in Baltimore. Acting on the suggestion of Committee Member Dr. M. E. Dodd, who is also President of the Ministers' Conference which meets in connection with the Convention, effort will be made to arrange for a discussion of and forum on the question of Radio in the regular program of the Ministers' Conference.

The Committee accepted the proposition of Lawson H. Cooke, Baptist Brotherhood Secretary, to cooperate with his organization in state-wide hook-ups and broadcasts over single stations on Brotherhood Day on October 20, 1940.

A sub-committee consisting of A. J. Moncrief, Jr., Edwin S. Preston, and Chairman S. F. Lowe was named to invite the Presidents of the three Seminaries to join them in a study of how to put on most effective religious broadcasts. This plan looks to the creation of such literature on religious broadcast as will be of service to those now in the active pastorate as well as to the students in the Seminary.

Consideration at the Shreveport meeting was given to the reports of the three Standing Sub-Committees as follows: The Committee on the Use of the Local Station, Morgan Blake, chairman; that on the Transcribed Program, Edwin S. Preston, chairman; and that on South-wide Broadcast headed by H. C. Bass.

The fact that the field of Radio is so new, the changes in this field so rapid and far-reaching, the problems therefore so many, varying and complicated, and that Radio is so effective as a method of preaching the gospel of our Lord, gives to Southern Baptists a great challenge to pray earnestly and constantly for God's blessings on and guidance of the Committee charged with the responsibility of Radio Broadcast.

FEBRUARY WILL TELL THE TALE
J. E. Dillard

—o—

"February will tell the tale." "What tale?"

"It will tell whether the Baptist Hundred Thousand Club will go forward or backward; whether we shall pay more on our Southwide debts or less than we paid on them last year."

We ought to have more Club members and we ought to pay more on our debts. We ought to greatly reduce the principal (approximately \$3,100,000); we ought to stop paying interest (it was about \$170,000 last year); and we ought to hasten the debtless day. We can do it if we really want to do it.

But it is up to our pastors and other leaders in our churches. The Southern Baptist Convention has no constituency to look to except the members of our churches. Our churches look to their pastors for leadership. If pastors do not lead, the churches will not be led.

But you will gladly lead in this and every good work. You take your task seriously and in the fear of God. You will call upon your people to rally to your support in this effort.

Of course you pastors cannot do it alone. Every denominational worker, every officer, deacon, teacher, worker, every loyal Baptist in every church should make a special effort at this time.

Let's do it. For Jesus sake, and for the sake of the denomination we love, and for the sake of a lost world for which Jesus died, let's do our best and do it now.

February will tell the tale.

—BR—

B.S.U. WORK AT STATE TEACHER'S COLLEGE

—o—

We have just closed our fall quarter. The majority of our Baptist students are very much interested and very loyal to our religious activities here on the campus. The state-wide B.S.U. Convention was held on our campus during the month of October. During this convention 32 of our fine boys and girls dedicated their lives to Christ, and one of our fine girls surrendered to Christ and united with the Baptist church here in our city. Since the Christmas holidays we have been given part of the first floor of the science building to which we can go at any and all times to have our religious activities. We are indeed grateful that brother Chester Moulder, our B.S.U. Secretary, has been given a private office in order that we might be able to go and confer with him in regard to our life's problem. Many students are going to him daily for counsel and advice. He is very much interested in our life's problems. Brother Moulder has in his office a religious library consisting of many good books. Miss Marjorie Frith is our B.S.U. librarian. The students on our campus are reading these books daily. We have an excellent Y.W.A. Miss Christine Riser is our president. At the present we are in the midst of a Y.W.A. study course being taught by our Secretary, brother Moulder. He is teaching the book of Ephesians. Our Y.

W.A. girls are manifesting great interest in the course. Our Life Service band led by Miss Edith Scott, president, is not only working on the campus, but they are going out into both white and negro churches and rendering excellent programs. They have four or five invitations for the month of Feb., and other invitations are coming in each week. Brother Moulder is teaching a voluntary Bible class to a group of students who wish to know more about God's Word. The students who are taking this course are manifesting a great interest. Mr. William Leggett is president of the class. Our B.Y.P.U. did good work during the first quarter led by Miss Billy Evans and Co-Director Mr. Sims. Our Ministerial Association is doing good work on the campus and also broadcasting a devotional period of 15 minutes over WFOR, Hattiesburg, every day. At present we have 16 members of our B.S.U. and an efficient leader. We are looking forward to our annual B.S.U. banquet which will be held in the early spring. Many of our students are planning to go to Ridgecrest this summer. We are looking forward to greater progress during our winter and spring quarters. We covet your prayers.

Anna Kate Rollin, Reporter.

—BR—

FOR BETTER OR WORSE

—o—

Noting your front page dispute with both a secular and a religious magazine, *Fortune* and *The Christian Century*, as to the failure of the church in moral leadership.

Your argument that great numbers count, is weak, in that today they are gathered in largely because of social, commercial and political reasons and are in the broad way of the world and have no spiritual power for leadership.

A religion that has no broader field of interest in home building than our present system is headed for the scrap heap. The program is too small.

Do the scriptures not teach that our Lord would be well pleased with the effort of His saints to undertake the building of His Kingdom on earth, here, now, a local, visible, possible workable cooperative Christian colony, a fenced in and fenced out with post and wire (with a double barbed strand on the top to keep off billy goats, tomcats and some preachers) a certain acquired territory, where for spiritual upbuilding and family protection Christians could live together, casting into the Kingdom their all, of time, talent and wealth, after the order of the first church at Jerusalem.

Shall the church depend solely on evangelism to save the world, especially the high pressure type that persuades "numbers" to join and submit to water baptism and with not enough conviction and change of life to change wet clothes before calling for a cigarette, while fearful millions are looking for help from Fascism, Communism, in dictator and democratic governments. Shall we continue to sow precious seed among the thorns and rock, and hope for a good harvest?

Is the church as a whole not be-

ing weighed in the balance and found wanting?

Yours for the Kingdom,
L. B. Cole,
Aberdeen, Miss.

Remarks by the Editor: The churches are far from doing all that they ought to do, and it is the duty of every church member to confess our failures and sins, and pray for a mighty outpouring of the Holy Spirit. But about all the good that is being done in the world today is through and because of the churches. Most of them are far and away better than the church at Corinth which Paul established. The increase in number of church members, and of their interest and activity in the Lord's work is good evidence that the Lord is still patiently working with us. Let's keep it up and covenant with the Lord to do more and do better.

—BR—

RICHBURG BAPTIST CHURCH

—o—

For many years the Richburg Baptist Church met for worship in the school building. Early in the summer of 1938, under the pastorate of Rev. Quincy Barrett, prayer meetings were held seeking divine guidance for securing means for the construction of a regular place to worship. The pillars were laid, and by July the frame, floor, covering, outer walls, and seats gave a place for holding a revival. Since then improvements have been made, equipment has been added, the membership has increased from 30 to 79. The Sunday school has a present enrollment of 65 and an average attendance of 44. W.M.U., B.T.U., and prayer services are held each week. The Baptist Record goes to every home.

Then, too, the church has a song, prayer and study session. Dr. R. L. Bellevue Baptist Church, Bellevue, Tenn., will speak to the pastor. D. A. D. will speak to the deacons. In addition, there will be a special service in the school building.

Plan to attend the services and teach the children. It is a great privilege to be a part of the work.

More Standard Church

Hearty congratulations to the following departments for their work: Deacons, Deaconess, Sunday School, Missions, W.M.U., B.T.U., and Prayer.

Another Standard Church, Columbia, Miss., will be held at the church of the Rev. W. E. Polk as teacher. The church will be open to all.

These may be held at the church of the Rev. W. E. Polk as teacher. The church will be open to all.

The schools will be open to all.</

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

Sunday School Convention

The date of the Mississippi Baptist Sunday School Convention is March 5-6, and the place is Kosciusko, First Baptist Church. The pastor of the host church is Rev. Rowe C. Holcomb, and the Sunday school superintendent is Mr. J. E. Sweany.

The plan of entertainment is bed and breakfast free, with each person paying for the other meals. We are most grateful to the good people of Kosciusko for this kindness and service in the entertainment plan. Write if you desire overnight entertainment.

We have tried to plan a good program, for we feel that our people deserve the best. It is so planned that there are two periods of one and one-half hours each for practical conferences. These have most capable leaders, and should prove most helpful in dealing with some of the problems that need to be considered in the promotion of a worthy Sunday school program.

Then, too, there are periods of song, prayer and inspirational messages. Dr. R. G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tenn., will speak twice, and Secretary D. A. McCall once. In addition, there will be several other very effective speakers.

Plan to attend, Sunday school officers and teachers, and let's make it a great program for the promotion of the work of our Lord.

More Standard Departments

Hearty congratulations to the following departments; two came from the same church at the same time; Beginner Department, Pascagoula, Miss., Mrs. W. L. Day, superintendent; Primary Department, Pascagoula, Miss Lena Hall, superintendent.

Another Standard Junior Class! Columbia, Miss., with Mrs. Wood Polk as teacher. Which class or department will attain the Standard next?

Free Leaflets

The Administration Department of the Sunday School Board, Nashville, Tenn., has many free leaflets. Among the many, these are very fine: The Sunday School Enlargement Campaign, by Harold E. Ingraham; What Should Be Done for a New Member? by Arthur Flake; and Absentees, What To Do With Them? by Arthur Flake.

These may be had by writing the Nashville office. Limited quantities to each one requesting them.

Send Them In

The schools that were Standard last year, as well as all others that have reached all ten of the points, should send in to us their applications for the Standard award right away. Check up on the points and if short on any, work hard to bring them up and then make application for the award so that the school will be encouraged by this fine achievement. Application blanks will be gladly sent upon request.

ISTS AND ISMS

—o—

The spiritual, social and economic welfare of various foreign nations today is being wracked and torn by various theories and beliefs such as Communism, Nazi-ism, Fascism and what-have-you-ism, and the resultant aftermath is malice, hatred, war and chaos.

The United States has thus far escaped a fall to the same level, or immediate danger of suffering a like fate because of the fact that Christianity which was so deeply planted in the hearts of our forefathers, and a National Constitution that gave these forefathers and their posterity the right to worship God according to the dictates of their hearts, for they learned early that "The Gospel is the power of God unto salvation to them that believe."

I say, these blessed seed planted have saved our nation to a large extent. But do we not have an evil that is claiming more converts, and pulling them away from spiritual devotions and beliefs every day—another "ism" known as "modernism"?

Every community has at least some folks that were raised and nourished under the teaching of God's truth by godly mothers and sanctified fathers, and who enjoyed life under that traditional heritage. But the day of the family altar has almost entirely disappeared. More especially since repeal of the liquor law where not only father, but in many cases also mother thinks that in order to be popular, they must themselves drink, and their spiritual life has weakened and they have drifted so far from the path of righteousness as to permit teachers of falsehood to step in and mold the lives of their children. Others leave their own flesh and blood in charge of unchristian, modern nurses, from whom habits of future life is molded, while the mother rides away to a bridge game, or social function, cuddling a poodle-dog under her arm.

Many localities in our fair land have already become modern Sodoms and Gomorrah, where God's Christian children are few, while in others the forces of evil either keep pace, or out-distance the faithful laborers in the vineyard.

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.
"O watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."
C. S. Lumbly, Natchez, Miss.

—BR—

THE HOME OF THE SOUL

—o—

Not all, but the majority of the people believe that human beings live on after death, somewhere. This belief cannot be predicated on intellect nor on ignorance and superstition; because it can be said that a proportionately larger per cent of people denying this belief is found among the intellectuals, while on the contrary we find the vast majority of peoples, both ignorant and intellectuals, believing that this life here on earth does not end it all with man. It is man's nature to

worship some kind of a god; and he believes that he will live on after death somewhere and somehow.

While we all might not be agreed as to what the soul is, it is a very unanimous belief that man has a soul. The Bible teaches this fact in no uncertain terms. It has been claimed that the soul is the image and likeness of God in man, and that it is the soul and not the body that is marred and blighted by sin. The soul lives in our bodies, in this temple of clay, with the Spirit of God; however, there is not always as happy and congenial relations between them as there should be. Now, if the soul is in the body of man, from birth unto death, and death is the separation of the soul and body, then where is the soul from death unto the Resurrection? Because of our loved ones who have passed on from this earth, leaving their bodies behind, and for other reasons, we would like to know the abode of the soul during this time, before the re-uniting of the soul and body at the Resurrection. Perhaps death has touched every home in the land and the voices of friends and loved ones have been silenced by the great silence of death; they have gone from us. Their bodies were placed away in the grave, but we do not think of the cold clay as the real person whom we knew and loved—that was but the house they lived in. The real self person has moved out. Where have they gone and what is their state?

No, the soul is not asleep; nor is it in an uncertain state somewhere awaiting the resurrection. But at death it goes direct to God, who gave it and there remains in Heaven in a disembodied, yet happy state until the resurrection, when it will re-unite with the body. When Stephen died and when he saw the Heaven open and Jesus Christ standing there on the right hand of the Father, he said "Lord Jesus receive my Spirit." He did not expect the grave to receive his spirit until the resurrection. Stephen expected to be received into the immediate presence and fellowship of Christ.

When the rich man we read about in Luke 16: who died and "lifted his eyes in torment" was he doing some pleasant "soul sleeping"? Not on your life.

When Moses appeared on the Mount of Transfiguration and talked with Jesus Christ, did that indicate that Moses was "soul sleeping"? Not much. When Jesus said to the thief on the cross "this day shalt thou be with me in Paradise" do you think Jesus meant the thief would pass into an unconscious sleep not to awake until the resurrection?

DR. J. V. MAY.

—BR—

MRS. J. R. TERRY

Mrs. J. R. Terry passed away at her home in Pheba Saturday afternoon, February 3, after a short illness.

She was a faithful member of the Baptist Church. Her short life was filled with good deeds and she will be greatly missed in her family circle and the entire community.

She had taught English in Pheba High School for the past fifteen years, and was always ready and willing to aid in anything that pertained to the welfare of her community. There are hundreds of boys and girls throughout the state who will mourn her passing. It would be hard to go beyond the truth in describing the beautiful character of this beloved woman.

Funeral services were held at her home Sunday afternoon at two o'clock, conducted by Rev. W. A. Frye, her pastor.

"Build-Up" Relief Explained to Women

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It is based on the fact that headaches, nervousness, cramp-like pain are often symptoms of functional dysmenorrhea due to malnutrition.

Help for this condition so often follows the use of CARDUI, because it usually increases the appetite and the flow of gastric juice; thus aids digestion and helps build physical resistance. Usual result is less periodic distress.

Many who take CARDUI a few days before and during "the time" have found this also helps ease periodic discomfort. Women have used CARDUI for more than 50 years!

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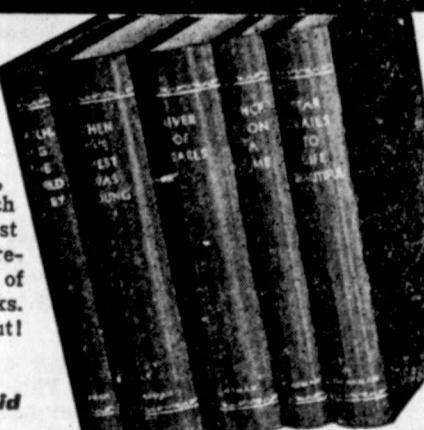
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Jackson, Miss.



The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

May I add my warnings to those of your mothers and fathers and urge you to do all that you can to protect yourselves and stay well. Get plenty of rest and sleep. Keep your feet dry and don't expose yourselves unnecessarily. Eat plenty of fruit. Drink lots of water. Stay out of sick rooms. You owe it to yourselves and to your family to stay well if you can. Read I Corinthians 6:19, and you'll see why it is important to keep the body well and strong.

With love,
Mrs. Frances Steele.

—o—
BIBLE STUDY
Paul's Defense Before Agrippa
(Read Acts 26)

Paul stood up and told King Agrippa that he was glad to make answer before him, because he was sure that the king knew the laws of the Jews and their customs and would understand what he was now going to say. Then Paul spoke, saying, "The Jews themselves know very well how I have lived and what I have done since I was a child. For I also am a Jew and if they would speak the truth, they would say that I was one of the strictest of them. I, too, thought I ought to do many things against Jesus of Nazareth. Many of his disciples I shut up in prison, and when they were tried and put to death, I was one of those who spoke against them. I punished them in every synagogue and did all I could to make them deny their Savior. I was so full of rage against them that I even went to other cities to look for them. I was going to Damascus with authority from the chief priests to arrest and bring back any believers; when I came near the city, I saw in the middle of the day, a light from heaven, brighter than the sun, that shone around me and the men who were with me. We were all afraid and fell to the ground, and I heard a voice speaking to me, saying 'Saul, Saul, why do you persecute me?' I said 'Who art thou, Lord?' and He answered, 'I am Jesus whom you persecute.' Then He told me that I was to be His witness and His minister, to preach the gospel to the gentiles that they might repent and have their sins forgiven.

"I was not disobedient to this Heavenly vision, O King Agrippa, but preached to the Jews at Damascus, at Jerusalem, throughout Judea, and then to the Gentiles, telling them to repent and obey God. Because I did this, the Jews caught me in the temple and were about to kill me, but God saved me from them. I have kept on preaching to all the people, both the rich and the poor. Yet I have told them only those things which the prophets said should happen: that Jesus would be put to death and afterward rise from the dead and be a Savior to both Jew and gentile."

(Continued Next Week)

—o—
Morton, Miss.
Feb. 6, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a boy fourteen years of age. I read the Circle and enjoy it very much. I went to church until we moved; now I do not go as regularly as I did. I am a member of the Spring Hill Baptist Church. Brother L. G. Sensing is our pastor. I go to Pulaski school and am in the 7th grade. My teacher is Mr. J. C. Johnson. I am sending five cents.

Your friend,

L. C. Wade.

L. C., when you begin to attend

church and Sunday school regularly in your new home, I believe you will like it as well as you did "back home." We appreciate your gift.—F. L. S.

—o—
Morton, Miss.
Feb. 4, 1940.

Dear Mrs. Steele:

This is my first time to write the Children's Circle. My mother works in Jackson and I live with my grandmother and grandfather. I am sending ten cents. Use it where it is needed most.

Willie Chester Clark.

Thank you for your gift, Willie, and for your confidence too. I think I'll use it on our B. B. I. scholarship.—F. L. S.

—o—
For B. B. I. Scholarship.

—No Name.

Thank you, friend, for your gracious gift. This dollar will help wonderfully on our scholarship.—F. L. S.

—o—
Route 1, Box 145
Moselle, Miss.,
Feb. 3, 1940.

Dear Mrs. Steele:

I enjoy the Children's Page every week. I have never written to the page before. I am eleven years old. I go to school at Progress. I am in the sixth grade. Mr. Keen is my teacher.

I go to Sunday school at Providence. Mr. L. C. Holcomb is our pastor. My daddy is a preacher. I have one sister and three brothers. I am sending a scrap book for the Orphans. I am also sending a nickel (5c) for the Orphans.

Your friend,

Norris Bryant.

I'll take your scrap book to Jackson the next time I go, Norris. I know the little folk at the Orphanage will enjoy it. Your gift is appreciated too.—F. L. S.

—o—
Morton, Miss.
Feb. 27, 1940.

Dear Mrs. Steele:

This is my first time to write to you. I am a girl eight years old. I have a little sister four years old and brother six years old at home. I live with my grandma and grandpa. My mother is working at Jackson. I go to Pulaski school. My teacher is Mrs. Kelly. She is a good teacher. I am sending ten cents.

Your friend,

Lavera Clark.

Lavera, this would be a poor world without grandmas and grandpas, wouldn't it? I know you are grateful for yours. Since you didn't say how your dime should be used, I'm adding it to our B. B. I. scholarship fund. Thank you very much.—F. L. S.

—o—
Moselle, Miss.
Feb. 3, 1940.

Dear Mrs. Steele:

I am a little boy six years old. I am in the first grade. Mrs. Keen is my teacher. I like her lots. I like to go to school. I am sending a nickel too.

Little friend,

Wiley Harrell Knight.

We are glad to have this letter from you, Wiley, in your own handwriting and we appreciate the kindness of that nice young lady who helped you. You were thoughtful to send a gift.—F. L. S.

—o—
Moselle, Miss.
Feb. 3, 1940.

Dear Mrs. Steele:

This is my first time to write. I am twelve years old. I am in the sixth grade. My daddy is a school bus driver. I go to school at Progress. My teacher is Mr. W. H. Keen. I go to Sunday school at Sanford.

Your friend,

L. C. Wade.

L. C., when you begin to attend

My pastor is Mr. Carl Sullivan. I have one sister and one little brother. My little brother is writing a letter too. My brother is six years old. My sister is fourteen years old.

Norris is my neighbor and we are sending a scrap book for the children at the Orphan's home. I am sending a nickel to the orphan children too.

Your friend,
Lonnie Knight, Jr.

I'm sure the children are going to enjoy these coloring books, Lonnie, and this money which you send will also help. Thanks.—F. L. S.

—o—
Lumberton, Miss.
Feb. 4, 1940.

Dear Mrs. Steele:

I am a little girl six years old. I go to Sunday school at the Baptist church. My teacher's name is Mrs. Bounds. My sister reads me the Children's Circle. She is thirteen years old. She goes to Sunday school every Sunday and also is the secretary of her class. We have a good pastor, Brother Reedy. I am sending a nickel to the orphan children. It isn't much but I will send more later.

With lots of love,
Billie Carolyn Ladner.

I know you are glad to have a big sister to read to you, Billie Carolyn. Your five cents added to the others will help to make a larger sum and it is all appreciated.—F. L. S.

—o—
Laurel, Miss.
Feb. 5, 1940.

Dear Mrs. Steele:

This is my first time to write to you, and I want you to know that I certainly do enjoy your Circle's letters. Our family takes the Baptist Record regularly and the first thing I look for is the Children's Circle. I am eleven years old and in the seventh grade at school. I also go to Sunday school every Sunday and B. T. U. We have a nice church and I like my pastor very much. He is Rev. J. H. Street.

My hobbies are singing and collecting new nickles. I am enclosing one for you to use for any purpose most needed. Below I am writing a poem I composed the morning after the big snow.

The Snow
Last night the snow came falling down
Just everywhere in the country and town.
It pitter-pattered on the street
And looked like white feathers nice and neat.
It soon had the ground all covered white
Which was a very beautiful sight;
But when bedtime came about nine
We had to put away our good time

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And nestle closely in our beds
While visions of snow falling danced
in our heads.

Your friend,
Myrtle Dawn Taylor.

Dawn, the snow made you wax poetical, I see. I like your hobbies. Even if the Jefferson nickel never will be worth more than five cents, as some believe, never the less, you will have saved that much. You were generous to divide with us. It shall be used in our scholarship if you don't mind. Thank you.—F. L. S.

—o—
Big Creek, Miss.,
Jan. 29, 1940.

Dear Mrs. Steele,

I am a little girl seven years old. I like to go to school and Sunday school. I had to stay at home because the snow was so deep. I like the Children's Circle very much. This is my second time to write to you. I hope to see my letter in print. With love,

Charley Mac Gray

There were lots of school children who had to stay at home, Charley Mac, because of the snow. Were you glad? Did you get to play in it much?—F. L. S.

—o—
Sumrall, Miss.,
Jan. 26, 1940.

Dear Mrs. Steele,

This is my first time to write to you. My daddy takes the Baptist Record. I enjoy the children's page. I am eight years old. I am in the second grade at school. My teacher's name is Miss Hardage. I go to Sunday school every Sunday. I haven't missed a Sunday in a year. Mother gave me a Bible for going to Sunday school every Sunday for a year.

I go to preaching every third Sunday. My pastor is Rev. H. H. Chrestman. Hoping to see this in print, I am

with love,
Grace Broome.

You made an excellent Sunday school attendance record, Grace, and how proud you must be of that Bible! Keep up the good work.—F. L. S.

—o—
Waynesboro, Miss.,
Jan. 29, 1940.

Dear Mrs. Steele,
The Intermediate department of
(Continued on Page 13)



Or

\$2.50

for the Encyclopedia and one
Year's subscription to the
Baptist Record

Thursday, Feb

Bap

Meridian

The Fifth Annual
Associational
will be held next
Baptist Church,
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Friday, Fe

10:00—Praise a
McKinney and

10:20—Report
State and Assoc

10:55—Demon
and Program Co

11:25—Genera
jectives, W. A.

11:55—Song a

Aft

12:05—Address
ing Union Savin

Rev. J. H. Stre

12:30—Adjourn

2:00—Praise a

2:15—Baptist

in Association

Work, W. H. F

2:25—Confere
tional Officers.

Pastor Advisor

General Asso.

Adult Leaders

Young People

Intermediate

Junior Leader

Story Hour L

Choristers and

4:05—Song an

4:10—Reports

Conferences.

5:00—Adjourn

7:00—Praise a

7:15—Conferen

ernoon

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

Meridian Next Week

The Fifth Annual Conference for Associational Officers and Workers will be held next week in the First Baptist Church, Meridian. This will be the last of these special meetings. We started out four years ago in a south-wide five year program for Sunday school and Training work. This begins the fifth year. We began the emphasis with a statewide meeting in 1936, so this is the fifth. We have made wonderful progress in the past four years, and this we hope, will crown our efforts giving us every goal met.

This meeting in Meridian will be one of vital interest to every associational officer and worker, including all the pastors of the state. We will have reports of the work for the past four years, and will discuss plans for the next group of years, four following this one. The emphasis will continue to be upon the association, for we are led to believe that the Associational is the most important unit of organization we have for the purpose of propagating the work. You will come to this meeting then with a prayer that we may be led aright in all we do and plan.

Program outline:

Friday, Feb. 23—Morning

10:00—Praise and Worship—B. B. McKinney and Mrs. J. H. Street.
10:20—Reports and discussion by State and Associational Officers.
10:55—Demonstration—Executive and Program Committee meeting.
11:25—General Discussion—Objectives, W. A. Harrell.
11:55—Song and Announcements.

Afternoon

12:05—Address—How the Training Union Saves Lives for Service, Rev. J. H. Street.

12:30—Adjourn for lunch.

2:00—Praise and Worship.

2:15—Baptist Students—A Force in Associational Training Union Work, W. H. Preston.

2:25—Conferences for Associational Officers.

Pastor Advisors and Pastors.
General Asso. Officers.

Adult Leaders.

Young People's Leaders.

Intermediate Leaders.

Junior Leaders.

Story Hour Leaders.

Choristers and Pianists.

4:05—Song and Reassembe.

4:10—Reports and findings from Conferences.

5:00—Adjourn.

Evening

7:00—Praise and Worship.

7:15—Conferences as in the afternoon.

8:10—Song Service.

8:20—Address—Meeting Our Training Union Needs in 1940, J. E. Lambdin.

8:45—Song and Announcements.

8:50—Address—Win the Lost, J. B. Smith.

Saturday, Feb. 24—Morning

8:45—Praise and Worship.
9:00—Conferences as of yesterday.
10:15—Song.
10:20—Discussion—Use What We Have, W. A. Harrell.
10:40—Address—The Training Union A State Mission Force, D. A. McCall.
11:10—Discussion State Training Union Plans and Objectives, Auber J. Wilds.
11:50—Address—The Unfinished Task, T. L. Holcomb.
12:15—Adjourn.

—o—

In the First Baptist Church of New Albany there is a young lady who is taking advantage of the good mind that God has given her and is storing God's Word away in her heart. Ruth Russell, daughter of Mr. and Mrs. Van Russell, celebrated her ninth birthday Thanksgiving, and about that same time she also had a spiritual "birthday" and gave her heart and life to Jesus. Before her ninth birthday Ruth had read through the entire Bible and memorized seven chapters. Since then she has read through the New Testament again and is learning the Sermon on the Mount. For two years she has read her Bible every day. Ruth is a member of the Junior Union now and we feel sure that God is going to use her always in His service. Mrs. Russell is the Story Hour leader in New Albany, and also in Union County.

—BR—

CHILDREN'S CIRCLE

(Continued from Page 12)

the Waynesboro Baptist Church has voted to send an offering to your circle each month for the year 1940. So enclosed you will find one dollar, one half for the orphanage and one half for our B. B. I. girl. We have a fine group of boys and girls in our department, and know they are going to get a blessing out of sending this offering.

With love,

Mrs. W. O. Mauldin, Sec.

Those who receive this gift will also get a blessing, Mrs. Mauldin. I think this is one of the best new year resolutions I've heard. We thank every single member of the department. May your like increase.—F. L. S.

—o—

Carthage, Miss.,
Jan. 29, 1940.

Dear Mrs. Steele,

I was thinking of you and thought I would write. I am eleven years old and am in the sixth grade. I have three teachers and I like them very much. We have been having lots of snow. I guess you all have had snow too.

Our preacher has resigned and we are without a preacher. Pray for us that we may get one that will fill his place, for he was a good one. My mother is my Sunday school teacher.

I read Miss Annie Laurie's letter and I think she will do good work. I hope I have not written too much.

With love,

Imogene Williams.

It is much easier to learn if you like your teachers, isn't it, Imogene? I'm sure you are interested in who your new pastor will be.—F. L. S.

Jayess, Miss.,
Jan. 30, 1940.

Dear Mrs. Steele,

I have been very interested in reading the Baptist Record. I would like to see my letter in the Children's Circle. I am a girl fourteen years old. I am in the eighth grade and have been to school for eight years without missing a single day and hope that I may go on until I finish the twelfth grade. My teachers are Mr. and Mrs. Allen and Mr. Daughdrill at Jayess High School. I have two brothers and one sister. I do hope my letter will miss the paper basket.

Your friend,
Clytie Alexander

I don't believe I've ever heard of another pupil who was a regular in school attendance as you have been. That is a remarkable record. It would be fine if you could keep it up as you said.—F. L. S.

—o—

Financial Report for January

Received: Special to B.B.I. Scholarship.

Mrs. E. B. Traylor 50

Jr. Dept. Gloster S. S. 50

J. L. Club No. 8, Mrs. M. G. Austin, leader 50

J. L. Club No. 1, F. M. Henley, leader 50

Mrs. C. A. P. 50

Johnny Boyles 10

Dot Cole 10

Intermediate Dept. Waynesboro S. S. 50

Mary Ellen Oswalt 10

Jane McDaniel 25

Elizabeth Lord 10

F. L. S. 2.00

\$ 5.65



Dr. Frank H. Leavell, Southwide B. S. U. Secretary, who is to speak at the State Evangelistic Conference at Clinton, February 26-29.

Intermediate Dept. Waynesboro S. S.	50
Mary Louise Rogers	10
F. L. S.	1.00
	\$ 6.10
Disbursed:	
Sent to Dr. W. W. Hamilton for Scholarship	5.65
Sent to Mr. W. G. Mize for Orphanage	6.10
	\$ 11.75

BR
Percy: "Oh, no, I'm not thin-skinned. I'm the first to laugh at my own silly foolishness."
Polly: "Dear me, what a jolly life you must lead."

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() GIANT VALUE OFFER

My Name is.....

Address.....

Jackson, Miss.
Feb. 2, 1940.

Judge Paul B. Johnson, Governor,
Jackson, Mississippi.

Honorable Sir:

Please accept this means of
thanking you for your noble and
definite stand against a law to sell
whiskey in our state.

Alcoholic liquors are outlaws and
can not be legalized, for they
(whiskey, wines and beers) rob
mothers of their sons, wives of their
husbands, sisters of their brothers,
children of their parents, of food,
of clothes, of education, of health
and even causes some men and
women to lose their virtue, jobs,
etc.

As we work over our state, many
express their appreciation for you
and your spirit in matters so vital
to us all and the younger genera-
tion.

Thanking you again and we will
be praying for you as you lead our
state in a Progressive administra-
tion.

Sincerely yours,
E. D. ESTES.

BR

IT CAN BE DONE
John A. Farmer

Asso. S. S. Secretary of Mississippi

—o—

In spite of the coldest period of
weather ever recorded on the Mis-
sissippi Gulf Coast; in spite of sick-
ness, colds and flu; in spite of the
fact that the section is known as
"The Devil's Playground," a South-
wide worker, a State worker, and a
hard-working pastor, in an As-
sociational tour, held an hour's con-
ference in every Baptist Church in
the Association. This was the week
of January 21-28, a special Associa-
tion-wide Intermediate Week held at
the First Baptist Church in Biloxi.
This is the first time that a South-
wide worker has gotten into every
church in an association, in a tour
of this kind.

Miss Mary Alice Biby, Associate
Intermediate Secretary of the Bap-
tist Sunday School Board, Nash-
ville, Tennessee, together with John
A. Farmer, Mississippi Intermediate
leader, and Rev. G. C. Hodge, pas-
tor of the First Baptist Church, Bi-
loxi, Miss., visited every Baptist
church in the Gulfcoast Association
with a stimulating, enthusiastic con-
ference in each one. A central meet-
ing was held each night, Monday
through Friday, at 7, in the First
Baptist Church, Biloxi. The sur-
rounding churches were visited dur-
ing the day, with Miss Biby lead-
ing the discussions.

These conferences were held in
churches, public schools, homes, and
one conference was scheduled to be
held in a railroad depot but was
changed to the superintendent's
home.

The attendance at these meetings
was made up mostly of superin-
tendents, pastors, teachers, and of-
ficers, with a few interested Chris-
tians.

A well attended rally was held on
Sunday afternoon, January 21, at
the central meeting place, with an
interesting program, featuring prac-
tical Sunday school methods. At this
meeting dates were made to hold
conferences in the churches repre-
sented, and those not present were

visited the next day, Monday, and
asked to participate.

Credit for this record-setting
week is due brother Hodge. His
hard work, perseverance, and wil-
lingness to use his time, money,
and automobile in the promotion of
this tour really put it over. He just
would not take no for an answer.
He kept after the pastors and
superintendents until they agreed
"to try." He is about the hardest
working pastor the writer has ever
been associated with. He is a work-
er! That's what it takes to make
and break records in the Lord's
work.

Without doubt fruitful results
will come from this special week's
effort. Miss Biby's suggestions were
practical and informing. She made
those rural situations see their pos-
sibilities instead of their impos-
sibilities. The challenge of a small
group in winning souls was lifted
up. The Standard of Excellence was
presented, explained, and in dis-
cussion admitted to be practical and
workable in a small situation.
Churches that had never had a
Southwide worker, nor even a State
worker in them were contacted,
churches of less than 50 member-
ship. Some had never had a train-
ing course, nor an enlargement
campaign. They were urged to
study "Building A Standard Sun-
day School," take a census, organize
new classes, enlist more teachers,
and go after folks! It was a great
week! A great thrill.

It can be done! It takes earnest
prayer, intense publicizing, careful
planning, and a pastor to lead who
will pray plenty, plan patiently, and
persistently throw himself into it
to get such results. Publicity is very
important as shown in this case:
All superintendents, pastors, and
Sunday school workers in the as-
sociation were written three times.
The week's work was carefully ex-
plained in letters, cards, and pos-
ters (mimeographed). Special ar-
ticles were sent to county and daily
newspapers in the Gulfcoast section.
Several different pastors, superin-
tendents, and teachers were used
on the program of the Rally. The
coming of the Southwide worker
was given wide publicity.

An interesting program for the
Rally was planned and executed—a
program based on the fundamen-
tal needs of Sunday school workers.
Interest was kindled by questions in
a "Radio Interview." Intelligent
answers and practical suggestions
solved many problems of the work-
ers.

It was one of the most far-reaching,
fruitful, forceful weeks the
Southwide worker has ever ex-
perienced.

It takes hard work, but it can
be done!

BR

Iski—What's blowfish bragging
about?

Bibble—Something somebody else
has just done which he could have
done much better.

BR

They were riding along a beautiful
stretch of country road. She was
driving, and suddenly spied repair
men climbing the telegraph poles.

"Why Harry, just look at those
men," she exclaimed. "Do they think
I never drove a car before?"

"THE JUDGMENT SEAT OF CHRIST"

"At His Appearing"

For more than nineteen hundred
years the heavens have been silent,
but one of these days when only
a few will be expecting it the Lord
Himself will rend the skies and
descend from heaven in person, with
a shout, and the dead in Christ will
be resurrected and the living saved
will be translated and caught up
with them to meet the Lord in the
air.

And then, "we must all appear
before the judgment seat of Christ;
that every one may receive the
things done in his body, according
to that he hath done, whether it
be good or bad." (II Cor. 5:10).
As for the time of this judgment
also read Luke 14:14, II Tim. 4:1,
and 4:8 and Rev. 22:12.

All who have been redeemed by
the blood of Christ, saved by grace
and justified by faith, will partic-
ipate in this judgment. But that
does not make us ready to stand
before the judgment seat of Christ:
for the grace of God which we so
abundantly enjoy now, will not help
us any then, for we will be judged
according to our works. The bright
light of truth will be turned on
our past record from the day we
were born of God, to that day. And,
"every man's work will be made
manifest, for the day shall declare
it."

Our Lord has gone back to heaven
to receive a kingdom for Himself
and to return to take it over,
and has left His business in our
hands. How are we looking after
it?

And when He comes back we
shall all appear before Him to give
account of what we have done.

It is a serious thing to think
about! How am I attending to my
part of the Lord's business which
He has so graciously entrusted to
me?

Well let's see what He told us to
do. After His sufferings, death,
burial and resurrection and before
He ascended He gave the commis-
sion and when we appear before Him
we will be tried according to our
faithfulness to carry out this com-
mission.

His commandments were as fol-
lows: Matt. 28:18-20, "All power is
given unto me in heaven and in
earth. Go ye therefore, and teach
all nations, baptizing them in the
name of the Father, and of the Son,
and of the Holy Ghost: teaching
them to observe all things whatso-
ever I have commanded you: and,
lo, I am with you always, even unto
the end of the world." Mark 16:15-
16, "Go ye into all the world, and
preach the gospel to every creature.
He that believeth and is baptized
shall be saved; but he that believeth
not shall be damned." Luke 24:46-
49, "And He saith unto them, thus
it is written, and thus it behoved
Christ to suffer, and to rise from
the dead the third day: and that
repentance and remission of sins
should be preached in His name
among all nations, beginning at
Jerusalem. And, behold, I send the
promise of my Father upon you:
but tarry ye in the city of Jerusa-
lem, until ye be endued with power
from on high." John 20:21, "Then

said Jesus to them again, peace be
unto you: as my Father hath sent
me, even so send I you." Acts 1:8,
"But ye shall receive power, after
that the Holy Ghost is come upon
you: and ye shall be witnesses unto
me both in Jerusalem, and in all
Judea, and in Samaria, and unto
the uttermost part of the earth." To
each of us He has given a part
in this great work. How are we
working at the task?—J. E. Heath,
Winona, Miss.

BR

Teacher: "My father had money
is in the past tense. Now, if I said
'My father has money,' what would
that be?"

Bright Boy: "Pretense."—Chris-
tian Monitor.

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Speeches

Neutrality Proclamation

Territorial Changes

Cost of the World War

Comparative Arms Budgets

Comparative Military Strength

THE BAPTIST RECORD

Jackson, Miss.

DEAR BRO

Last week, an article in written by F. Blue Mountain that he was owned college number of st institutions Seminaries. T He said 26.6 our Seminari stitutions. M students on them because my happy pri Baptist coll them because work. I hav and supporte with my t little money that our d have a speci cational syst colleges cann students who Skilton state many of g graduates go was because was being m tors and B.S. near our can

May I say of our pastor a great our college denomination institutions. are becoming dent conscious stopped to the tor is with of 500,—1,000 is preaching, sick, burying living, etc. T as many call tor, as many age lawyer, as the aver look after hi families of are willing college stud much time presidents an to give a gre students, but as the pasto

May I ask is going to dents a gre Answer: the Brother, who June of 193 came to me you. Your co our prayers. the present me busy fro late in the r get quite th From what our local sec ment is bei year. In ou meeting last one of our "When, Oh w have time to have a litt brother, how our college spiritual co to look after

DEAR BROTHER AND SISTER BAPTIST

—o—

Last week, February 1, I noticed an article in our Baptist Record written by Prof. Frank Skilton of Blue Mountain College. It seems that he was commanding the state-owned colleges very highly for the number of students from the state institutions who are going to our Seminaries. Thank you, Mr. Skilton. He said 26.6% of the students in our Seminaries are from state institutions. May I say not all our students on state college campuses are good, but on the other hand not all of them are bad. It has been my happy privilege to work in three Baptist colleges. I thank God for them because they are doing a great work. I have always believed in, and supported our Baptist colleges with my time, talent, and what little money I have. I still believe that our denominational colleges have a special place in our educational system. But our Baptist colleges cannot take care of all our students who go to college. Mr. Skilton stated that he thought why many of our state institution graduates go on to the Seminary was because of the interest that was being manifested by the pastors and B.S.U. Secretaries, on and near our campuses. Amen.

May I say a few words on behalf of our pastors. They are manifesting a great interest in the life of our college students in both our denominational and state owned institutions. In other words they are becoming more and more student conscious. But have you ever stopped to think how busy a pastor is with his local congregation of 500,—1,000 or more members. He is preaching, teaching, visiting the sick, burying the dead, marrying the living, etc. The busy pastor makes as many calls as the average doctor, as many speeches as the average lawyer, travels as many miles as the average salesman, tries to look after his own family and the families of his flock. I find they are willing to give their time to college students, but do not have much time to give. Our college presidents and professors would like to give a great deal of time to the students, but they are about as busy as the pastors of our churches.

May I ask the question, then who is going to give our college students a great deal of their time. Answer: the local B.S.U. Secretary. Brother, when I came to S. T. C. in June of 1938, scores of students came to me and said, "We welcome you. Your coming is an answer to our prayers." From that day until the present time they have kept me busy from early morning until late in the night, and then I don't get quite through with my work. From what I can hear from all of our local secretaries the same statement is being made from year to year. In our B.S.U. Secretaries' meeting last summer at Ridgecrest one of our local secretaries asked, "When, Oh when, do you secretaries have time to read a good book or have a little leisure time?" Oh, brother, how our students on all our college campuses need a spiritual coach. Our pastors have to look after their S. S., B.T.U.,

W.M.U., etc. Have you ever known a church to grow very rapidly without a pastor? We have most of these organizations or many others on our college campuses. Do you think they will grow very rapidly without a spiritual coach?

We spend thousands of dollars coaching our boys and girls in physical training. It is true we need physical training in all our colleges, but are we going to train our boys and girls physically and let the heart go untrained. We fathers and mothers try to give our sons and daughters the spiritual training in the home while they are in High school. But have you ever stopped to think when our fine sons and daughters finish High school at about the age of 16, then it seems we are just willing to send them off to college, pull the bridle off and say, "Now, do the best that you can." Oh how they need the spiritual coaching when they leave home to go to college.

Little springs flowing together make the big stream. If the springs are muddy the stream will be muddy. Our colleges are the springs of the stream of life. It is better to clear (sweeten) the spring than to try to correct the stream.

Yours for the spiritual training of our sons and daughters while they are in college.—C. S. Moulder, B.S.U. Secretary, S. T. C.

—BR—

YOUNG PEOPLE'S RETREAT

—o—

Last spring the East Side Baptist Church sponsored a Young People's Retreat for the training, development, and the inspiring of their own people and some neighboring churches. Because of the marvelous success of the retreat and the constant request from many young people for another and because of the willingness of the Mississippi College students to serve as leaders there will be another Young People's Retreat at the American Legion Lake, which is located five miles east of Jackson on the Brandon highway, June 10 through 14.

The location is one of rare beauty and convenience. There are large screened, well ventilated sleeping halls, a large clear lake for boat riding, swimming, and for fishing. The campus is well lighted with electric lights and good running water is available. A large kitchen and dining hall, well suited to care for the young people and every other convenience that could be expected on a retreat is found here.

The group will be limited to 300 which will be divided into smaller groups of 30 over which a consecrated college student will have charge. Some of the leading pastors of the state will be on the program which will be published later. Both young men and young women from the ages of 10 to 20 are invited. The groups will be divided according to age and the girls will be chaperoned by the ladies of the W.M.U.

The total cost for the week will be only \$2.50 which will go to pay for the board and other expenses as the services of the college students and the pastors will be given without remuneration.

If you are interested in coming to the retreat and enjoying one of

A MISSISSIPPI BAPTIST IN PENNSYLVANIA

—o—

I can no longer refrain from telling you and my friends over the state how my heart rejoices every week when I read the wonderful strides in His Kingdom work, over the world, specially in the territory of the Southern Baptist Convention, and more specially in Mississippi.

I take the Baptist Record. I sometimes wonder if I am really reading right. It seems indeed that a great number of the churches are lined up to educate their young people and old, to know what God wants them to do, and how to do it. In other words they seem to realize that Jesus not only commanded to preach and baptize but also to teach them to observe all things that he commanded.

I have felt that neglect of this teaching has been a great stumbling block in the progress of the work. No soldier is sent to battle without first being taught and trained for battle. And yet God's new-born Kingdom babes are taken into his army by many churches with little or no training before or after they are received. That fact has saddened my heart for years. How could his children follow him when they knew not what he wanted, much less how to do it?

But that is changing now, both in the city, town and country. You have such godly men leading on and up. I pray for them, everyone as I read of their work. May God give them wisdom, grace, and the Holy Ghost to go on until every pastor and every church are enlisted in the great battle against evil.

The Bible of course comes first, but The Baptist Record, if it is read is of untold help to any church, or any person in the church. May God hasten the day when both are read by all His Mississippi Baptist families. Blessings on every one

the greatest weeks of fun and fellowship, instruction and inspiration that you have ever known, write now for further information or send in your reservation to Frank Robbins, East Side Baptist Church, Jackson, Mississippi.

TEMPORARY PEACE BETWEEN JEWS AND ARABS

—o—

Nazareth, Palestine—(F. M. B.)—As in the cradle days of Christianity, so today from Nazareth one is impressed by the internal condition of Palestine itself. We have just passed through three and a half years of revolution and terrorism that have bled the country morally, spiritually, and economically. Then suddenly, partly because of the wisdom of the British Government and partly because of the European war, almost complete peace was restored during a few days. The implications are significant: in unity against their common enemy, the European aggressor, Jews and Arabs have temporarily buried their quarrel and are co-operating on many fronts in order to meet the exigencies that commonly beset Palestine's entire population during time of war. This is commendable; yet we are impelled to pray that it will not be merely temporary. It is hard to conceive of the Jews as satisfied to remain permanently a minority in Palestine; it is equally difficult to think that their Arab cousins will be willing for more Jews to enter.—Mr. and Mrs. H. Leo Eddleman.

trying to do God's will is the prayer of your far away friend.—Mrs. J. A. Lee, Oil City, Pa., 399 W. Fifth Street.

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Sunday School Lesson

By L. BRACEY CAMPBELL

Lesson for February 18

The Jews Set Traps for Jesus
(Matthew 22:15, 23:39)

Introduction: Then as now there were Jews and Jews. Matthew in these verses names three classes: Herodians, Sadducees, Pharisees. The Herodians made small pretensions to piety. They were political opportunists. They were only slightly moved by religious considerations. They were not expecting a coming Messiah. He had come in the person of Herod the Great, and it behooved the Jews now to profess and practice loyalty to the house of Herod. So the Herodians were primarily a political faction seeking to promote the prosperity and progress of the people by pandering to the plunderbund represented by the House of Herod.

The Sadducees differed from the Herodians chiefly in the fact that they longed and plotted for Jewish independence of Rome. Religiously they were materialists, rejecting the doctrine of the reality of the immaterial. They denied the existence of angels, the resurrection, the possibility of the separate existence of the soul. Practically they were a party of astute politico-religious schemers who, because of their adroitness in diplomacy or, if you rather, political chicanery, trickery, wire-pulling, knavery, wielded in influence in Jerusalem and the Jewish nation out of all proportion to their numbers.

The Pharisees were a scrupulously religious party if, by the word "religious" you will understand me to mean observance of outward forms, and the outward obedience of commands and conformity to the demands of prohibitions. The Pharisees assumed religious demeanor, stood and prayed long prayers in the market places, and wore sad and solemn faces in public.

Now these three parties hated one another a great deal more than they hated the devil. Here in Louisiana where I live the Longs and the anti-Longs begin mildly by calling each other yellow slackers and lying thieves, and go on from there till they come down sometimes to talking rough about each other; but their hatred for each other is mild in comparison with the deep-seated hatred of these Jewish parties for one another. But here for once they got together. They all hated Jesus worse than they hated one another. So they took counsel to lay plans to tangle Him in His talk. They set verbal traps for Him in an effort to catch Him.

I. The Herodian Trap. Matthew 22: 15-22.

Anyone who desired to question a rabbi while he was teaching was permitted by custom to do so. The first question addressed to our Lord was asked jointly by the Pharisees and the Herodians, but the character of the question stamps it as Herodian in its origin. It was a political question which, answered

in a certain way, would immediately bring the Roman officers upon Jesus.

See how they seek by flattery to disarm Jesus and lead Him unsuspectingly into a trap, v. 16. When they thought they had flattered Him sufficiently to soothe Him off His guard, they asked, "What do you think, ought we to pay a poll tax to the Roman government, or not?" "Now listen! If he says we ought to pay the tax, He will lose His popularity with the people, but if He says we ought not to pay it, the Romans will arrest Him for attempted sedition."

But our Lord avoided the trap by answering perceiving their flattery, first, and being warned thereby, and then by answering that men ought to give to God what is due Him, and to the emperor what is due him. A citizen's duties to his government never rightly interfere with his duties to God. You give to every man what is due from you to him, and to every power what is due from you to it.

II. The Sadducaic Trap. Matthew 22:23-33.

Read these verses and get the setting. After the Herodians came the Sadducees in an effort to catch Jesus in a trap. The Sadducees were the political party of the Jewish aristocratic priesthood from the days of the Maccabees to the final fall of the Jewish state. This party was exclusive in its makeup. Any one could be a Pharisee or a Herodian, an Essene or a Zealot; but no one could be a Sadducee unless he belonged to one of the high, priestly aristocratic families. Their aim was the welfare of the state as a secular institution, rather than the purity of the nation as a religious community. Their distinctive doctrine were: 1. No resurrection, personal immortality, or redemption in a future life; 2. Denial of the existence of angels or spirits; 3. Denial of foreordination and insistence upon the freedom of the human will. We call such people today, "rationalists." This is compliment to them and more, it is fulsome flattery. Such people have a great pride in being regarded as the reasoning ones, the intellectuals, the thinkers, as opposed to the traditionalists, the formalists, the superstitious. And that is their favorite title of reproach for all of those who believe that the Bible is the word of God, that God is spirit, that man was created in God's image, that man fell through sin, that the Son of God died to redeem man, that man is immortal, that there is to be a resurrection, both of the just and of the unjust.

It was on this matter of the resurrection that the Sadducees settled as that by which to catch Jesus. They came to him with a highly improbable story of seven brothers, who, from the eldest to the youngest, had the same woman to wife in accord with the direction of Moses, intended to perpetuate the family that, if a man marry and die leaving no children, that his brother shall take the widow to wife, that she may bear children to perpetuate the family of her first husband. Beginning with the eldest, seven brothers married in turn the same woman who died childless at

last. "Now," said the Sadducees to Jesus, "in this resurrection of which you speak, whose wife will that woman be of all the seven men who married her?" They thought they had Jesus cornered.

"Trouble with you," said our Lord, "is that you are ignorant of two things, the scriptures and the power of God." They showed themselves ignorant of the scriptures when they drew inferences from the conditions of this life and applied them to the future life. The scriptures nowhere teach that the conditions will be the same or even in large measure similar. In heaven they neither marry nor are given in marriage. Sex distinctions are blotted out. Masculine in soul and feminine in soul there will no doubt be, but male and female in physical distinctions—no. Sadducees were ignorant of the power of God in thinking He would be bound to do things as they, the Sadducees, thought He must do them. And they thought dead men were spiritually non-existent, as dead dogs are. But the Lord called their attention to a certain great "I am" of God. Not "I was the God of Abraham when there was an Abraham," but "I am the God of Abraham" now, of an Abraham who now is. The self-nominated wise men, the intelligentsia, the rationalists, the reasoning men were found to be just plain ignorant.

III. The Pharisaic Trap. Matthew 22:34-40.

A lawyer asked the question. The translation, "Which is the great commandment in the law?" is inadequate. It would better be, "What kind of a commandment is great in the law?" Of what sort must a commandment be in order to be accounted great? What class of commandment is in the first rank? Now read our Lord's answer (v. 37-40). Now turn in your Bible to Exodus 20:1-17 and read the ten. A heart which loves God supremely will (1) have no other gods, (2) reverence the name of God, (3) love His day and keep it holy, (4) love others with a love which will radiate from the home to the periphery of the earth. The Lord's answer banishes selfishness.

IV. Jesus' Questions. Matthew 22: 41-46.

These were two which are one. What do you think of Christ as to whose Son He is? "David's." "How then can David call Him Lord?" How could David call his own son Lord? The Pharisees did not see that the Christ was the begotten Son of God, or they were unwilling to discuss a profound spiritual problem. They did not come to Jesus for light on any profound question, or even to impart any, but if possible to embarrass and discredit Him and, being finally convinced that they could not do this in any clash of intellect, they went away and betook themselves to more devious methods in their purpose to encompass His ruin.

V. Our Lord's Denunciation and Lament. Matthew 23.

1. Denunciation. Matt. 23:1-36. No longer any effort to disguise the deadly hatred of the Pharisees. So our Lord boldly unmasks them and uttered such words of sorrow-

ful denunciation as have elsewhere no parallel.

2. Lament. Matt. 23:27-39.

"Your house is left unto you desolate . . . until . . ." He leaves the door open—they may have Him back when they will. Their doom is sealed as long as the hardening of heart shall lie upon them. When they shall say "Blessed He that cometh," the probation is ended.

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erage attendance was 21 above the previous year. Superintendent C. D. Collins and his organization is working toward the Standard of Excellence and lack only one point. This year he has a program of three study courses. Such work will certainly get results.

Marshall County's subscribers are listed as follows: Pleasant Grove 13; Byhalia R.F.D. 1; Holly Springs 8; Pleasant Hill 1.

MORE PROOF OF THE PUDDING

"The weather is cold and lots of sickness, but we enjoy the Record." —Mrs. Lee Merritt, New Albany. (New Albany has 272 Records on the E F Plan.—A. L. G.)

From a recent issue of the Record: "Wiggins the first in 1940 to stage the Enlargement Campaign." They have the E F Plan.

Magee Baptist Church surprised Pastor G. O. Parker and wife Sunday, Dec. 24, 1939. At the morning service the deacons recommended to the church a three hundred dollar raise in pastor's salary which was heartily and unanimously voted. Magee has the E F Plan.

Total gains for 1939 over 1938—\$13,308.40. The Baptist Record reader list was approximately 2,500 more in 1939 than in 1938. As the Record subscription list rises, so do the financial receipts. THE RECORD HELPS.

January 1940 receipts were \$6,029.83 above January 1939 receipts. The Record circulation for January 1940 was 3,065 above the January circulation for 1939. The Record is not a cure-all but it DOES HELP.

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S. S. ATTENDANCE

Jackson First Church	1037
Jackson Davis	226
Jackson Southside	86
Van Winkle	86
Clinton	397
Forest	235
Crystal Springs	295
Vicksburg First	460
State Line	77
Bethlehem (Jones)	92
New Albany	363

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B. T. U.

Jackson First	255
Jackson Davis	142
Jackson Southside	76
Van Winkle	67
Crystal Springs	107
Vicksburg First	208
State Line	63
New Albany	101
Pascagoula	71
Clarksdale	152

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